THE UNITED CHURCH Observer

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# A New High for New Candidates

## 163 Have Applied

W. HAROLD YOUNG, Secretary, Board of Colleges and Secondary Schools

AGAIN this year the number of Candidates for the Ministry has increased, the total number in college being 592 as compared with 534 last year. This is the largest number in our history. The number of new candidates also reached a new high, there being 163 such this year.

Particularly notable was the record of the Montreal and Ottawa Conference in bringing forward new Candidates, its total being 17 as compared with 3 last year. Of these, 9 came from the Montreal Presbytery and 7 from Ottawa. Among Presbyteries, Sydney produced a noteworthy 10 to lead the whole Church, the Maritime Conference as a whole having 27 to its credit. Newfoundland gave 13. The Bay of Quinte Conference increased from 4 to 11. The four Western Conferences provided a total of 54 new Candidates, 18 in Manitoba of whom 9 were in the Winnipeg Presbytery. Once again the tiny Rock Lake Presbytery distinguished itself, sending forward 2 new Candidates to add to last year's 3. Five Candidates in two years from one of our smallest Presbyteries is surely something for the whole Church to ponder and appreciate!

While the number of new Candidates is notable and calls us to heartfelt gratitude, there is one element in the situation which is disturbing. The whole credit for the increase goes to three Conferences, Montreal and Ottawa, Bay of Quinte and Manitoba. Their increases total 29, whereas the net total increase in new Candidates for the whole Church is only 8. Thus it is evident that the rest of the Conferences either went behind their previous year's figures or barely held their own, and that had it not been for these three Conferences the Church would actually have lost ground in this most important matter this year. In one Conference the drop was serious, from 18 to 6; in the others which fell behind it was only by two or three in each case, but these decreases, though small, add up to a sobering total.

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*Photo by Editor*

**Ronald Nelson Nichol was received as a candidate for the ministry at the Spring meeting of Kent Presbytery.**

# The Moderator Came Home

## Saskatchewan Conference Report

J. R. HORD, Regina, Saskatchewan

The Rt. Rev. George E. Dorey, D.D., was evidently thrilled to be back in his home Conference and took an active part, not only as Moderator of the Church, but as a member of the court.

Here are a few highlights gleaned from Saskatchewan Conference, meeting in Westminster United Church, Regina.

**Rural Leadership** The high calibre of our rural ministry in Saskatchewan was reflected in the able leadership given by the Rev. Frank Myers, President of Conference. Mr. Myers has completed 17 years of service on the rural charge of Maymont. "Our ministers must take up the towel of service rather than the sceptre of authority," declared Mr. Myers in his opening communion address.

**Devotions** Deep appreciation was expressed by the members of Conference for the devotional addresses given by Rev. A. C. Forrest, Editor-Elect of **The United Church Observer.** Mr. Forrest did a particularly fine job of interpreting our Christian faith and the work of the Church to the laymen of Conference in a series of addresses entitled "Man's Search For God," "God's Search For Man," "Man's Search For Man," "Then The Lost Is Found." A general comment heard around the corridors was "The Church picked the right man for the job."

**Rev. E. E. Long, D.D.**, Secretary of General Council, made a very good impression on Conference, with his surprising grasp of the affairs of the home Church and with his hands strengthened by his recent trip to Korea.

**Rev. Fred Passmore**, Secretary of the Settlement Committee, announced that there were at least 15 Charges which want ordained ministers and will not receive them because of the current shortage.

There is a very close connection between St. Andrew's College and the life and work of the Conference. Some twenty-two students from St. Andrew's will be supplying vacant charges during the coming year.

**Jubilee Night** The 31st Annual Conference had a backward and a forward look. Tribute was paid on "Jubilee Night" to 96 ministers and two lay supply ministers who have faithfully served in Saskatchewan Conference for 25 years or more. Looking forward to even greater opportunities of service, the "National Evangelistic Mission" was adopted. Already several Presbyteries have made plans for "the Rededication of Ministers" early in September.

**Pension Fund** Mr. Harold Arnup of Toronto ably and lucidly outlined the status and policy of the Pension Fund Department. We can indeed be proud of such fine Christian laymen who are giving their talents to the Church. With all due respect to ministers, we should have more of them in places of leadership in our Church. Mr. Arnup pierced many ministers' ideals of brotherhood when he pointed out that under the former system of assessment, the amount of assessable salary was decreasing in spite of the over-all increase in the amount paid in salaries.

**Religious Instruction** During the past year the United Church took the leadership in Saskatchewan in the formation of an Interdenominational Committee on Religious Instruction in the Schools. There is a general feeling abroad that a more consistent programme of religious and Biblical instruction in the schools would be provided by the Department of Education if the Protestant denominations would agree on a curriculum and policy.

**Radio** "The United Church Hour" radio programme, carried last year by CKCK Regina and CFQC Saskatoon on a paid-time basis, will be extended to include CHAB Moose Jaw in the fall. It is hoped to get one man to do this radio programme.

**Indian Work** "The United Church in Saskatchewan has dismally failed its Indian population," Rev. D. A. Cline of Broadview claimed. "We cannot supply names of teachers to fill vacancies in fourteen Indian schools, as requested by the Department of Indian Affairs," he stated.

**Training Centre** The Prairie Christian Training Centre announced a full summer programme beamed at laymen, including "Evangelistic Meetings for Lay Workers," a "Music In Worship" School, and a "Teachers' Holiday Camp."

**Ordination** Conference was climaxed by the Ordination of six young men and one young woman, Doreen Smith of Regina; W. R. Jackson, Viscount; R. L. Francis, Strongfield; S. R. Lucyk, North Battleford; Bruce McNeil, Stony Mountain; A. E. Cross, Sceptre; and E. E. Grigg, Moose Jaw.

**President** Rev. Harry A. Mutchmor of Knox-Metropolitan United Church, Regina, was elected as the new President of Conference.

# Church Challenged to Evangelize

## Report of the Maritime Conference

W. E. AITKEN, Dartmouth, N.S.

"Unless The United Church of Canada evangelizes the land, Canada will not be evangelized," quoted Rev. W. G. Berry in speaking at the opening session of the Maritime Conference, dealing particularly with the organization for the National Evangelistic Campaign.

In the Sackville Church the Memorial Service was held for the following:

Rev. Harry C. Rice, D.D., 1874-1954; Rev. J. A. Scrimgeour, D.D., 1881-1954; Rev. George A. Grant, D.D., 1874-1954; Rev. C. H. C. MacLaren, 1872-1954; Rev. D. K. Grant, M.A., 1867-1954; Rev. W. F. Gaetz, 1870-1955; Rev. G. R. Kyle, 1885-1955; Rev. C. U. MacNevin, 1886-1955; Rev. W. S. Loring, 1890-1955; Rev. Peter Jackson, 1876-1955.

The Memorial Prayer was offered by Rev. E. V. Forbes, D.D.

The President, Rev. James A. Fraser, delivered the Communion sermon.

**President's Report** "We have a great Conference and a great Church," said Rev. James A. Fraser in his Presidential report. "We have a great Ministry and a great people, and we have a fine quality of work being done." He suggested that we make more of our great Church events, such as the sending out of missionaries, the licensing of candidates for the Ministry and, in future, the visits of the President of Conference.

From the six names presented as nominees for the Presidency the Conference chose Rev. E. V. Forbes, D.D., after five ballots.

**Devotions** Rev. J. P. C. Fraser, of Ottawa, gave the devotional addresses on the general theme "What Christ Can Mean." He beamed his messages primarily at the young ministers present, but they were fresh and challenging for all.

**Missions** On the platform on Missions Night were Rev. and Mrs. Walter Ridley and Rev. and Mrs. Russell Alcorn, who are soon to sail for Overseas appointments, the Ridleys to Japan and the Alcorns to Trinidad. Dr. D. H. Gallagher was present and reported for the Board of Overseas Missions.

**Reports** Growing out of the report on Evangelism and Social Service, the subject of the marriage of minors occasioned a spirited debate by two younger members. The report from the Church Extension Committee showed that only $58,031.67 had been raised up to the present out of a total objective of $209,700.00. The Christian Education Committee gave a fine panel presentation of a local Christian Education Committee.

# An Urgent Appeal

One of the beneficial effects o the changes in the Pension Fun by the Sixteenth General Counci was to provide for a pension to th widows of members of the Pensio Fund, who up to the present tim have not been receiving one.

230 ministers, without any pen sion credit for their widows, hav died since July 1st, 1925. Th survivors are now entitled to pen sion benefits. The Department o Pensions is anxious to have thei names and addresses. If any o our readers know any minister' widow who is not receiving pension from the Church, n matter where she lives, will the please send her name and addres to The Department of Pensions Room 410, Wesley Buildings, 29 Queen St. West, Toronto, Canada

**Thirty Years** The Thirtieth Anniversar of Church Union was cele brated at an evening session wit speakers, Rev. James A. Fraser Mr. Allison Profitt, President W T. R. Flemington, and the Ver Rev. C. M. Nicholson, D.D. It wa a great programme which thrille and inspired the gathering.

**Senior Citizens** The Presbyteries o Moncton, Cumberland an Miramichi are opening a Hom for Senior Citizens in Sackville N.B., on July 15th. Miss Blanch Constantine, formerly of the Chil dren's Aid Shelter, Moncton, ha been chosen as Matron.

**Ordination** Fourteen young me were presented to th Conference as candidates for th ministry. They were ordained i the Sackville Church. Their name are: David Elton Adams, Willia Armitage, William Walter Beach Gordon Decker, Charles Murra Favier, Eric Grenfell Fullerto Norman Hugh Hare, Charle Eldon Macara, John Rober MacKay, Farquhar MacKinno Donald Ross MacLennan, Ernes Lloyd Salsman, Elton Clark Smith Elgora Claude Woodland.

Three ministers were receive from other Churches: From th Church of Scotland, the Rev James T. H. Adamson; from th Methodist Church in Ireland, th Rev. Aelfryn E. Jones, and fro the Methodist Church of Grea Britain, the Rev. Maurice Platts These ministers were received int the Ministry of The United Churc of Canada and were welcome into its fellowship.

Thirteen retired because o length of service and four tempor arily because of health. Those wh had reached the forty years were Revs. G. W. Beck, George Farqu har, A. C. Fraser, E. J. O. Fraser James Fraser, H. T. Jones, L. J King, W. J. MacLeod, John Milli gan, W. C. Ross, F. W. Sawdon B. C. Salter and A. S. Weir. Th four who retired because of illnes were Revs. T. W. Hodgson, Jame C. Parker, J. A. Vincent and V. B Walls, D.D.

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# The Church and Higher Education

A. B. B. MOORE, President, Victoria University, Toronto, Ont.

Why should the Church assume responsibility in a field where the State already provides a full programme and all the necessary facilities? This question arises over and over again.

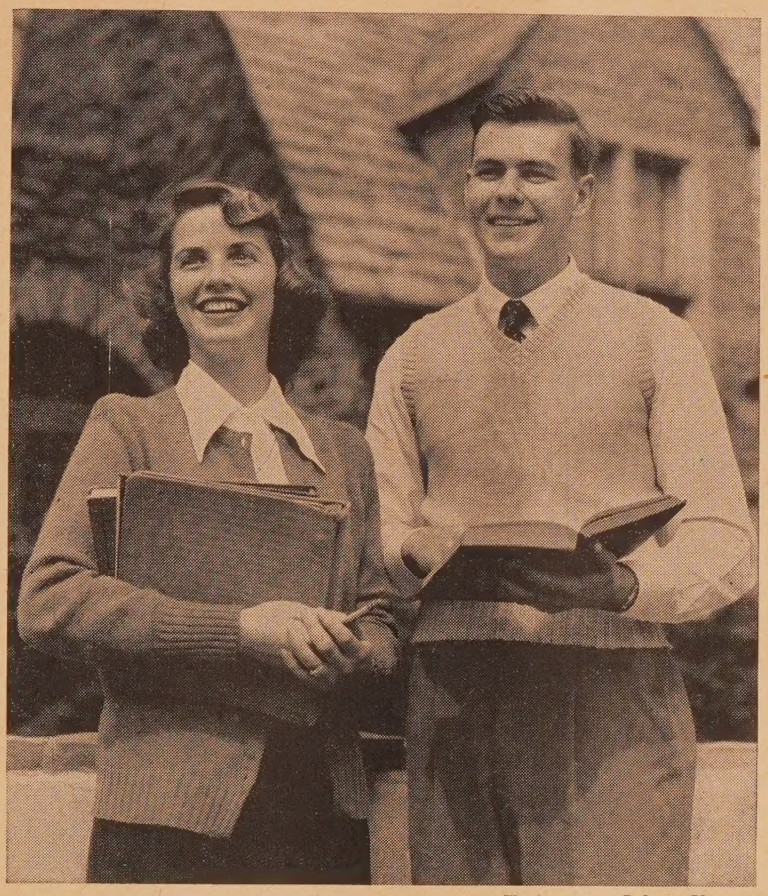
The answer, of course, is that the Church is not in competition with the State nor does the existence of Church-related institutions imply a criticism of the way the State is discharging its manifest responsibilities. Still less are our schools and colleges the signs and symbols of the Church's desire to take over the whole work of education.

For better or for worse, The United Church of Canada is deeply involved in the work of higher education. Nor is this involvement a general or theoretical one but is specific and practical as it relates to eight Secondary Schools and three Arts Colleges whose work is done under the banner of this Church. These institutions represent an annual enrolment of 8,800 students, and they have property valued at $18,000,000, with a yearly budget of over $3,000,000. There are large staffs of professors, teachers and administrative officers, and there is the usual equipment of classrooms, laboratories, libraries, chapels, residences and gymnasia. All of which means that the Church, both directly and indirectly, is responsible for an educational enterprise of major proportions.

These schools and colleges are the practical expression in actual educational communities of the Church's concern for certain emphases in higher education which she considers essential.

### Two Emphases

The term "educational communities" as used in the above sentence represents one of these emphases. It is a recognition that education worthy of the name is for the whole person and that therefore the Christian truth which the Church cherishes, must confront and challenge the student not only in the important work of the classroom but through the human relationships and customs of a Christian community. There is no claim to Christian perfection in the Schools and Colleges of our Church, but the day to day relationships in and out of classroom, in Chapel services, in residence life, through Christian character as well as teaching, all aim to make Christian truth an integral part of life as a whole. This does not mean that life in these communities is unnecessarily sheltered and cut-off from the challenges of opposing points of view which face the Christian in the world today. Rather it is the aim of these institutions to help the student deal with these challenges within a community whose normal habits and values are essentially Christian. While the emphasis of such a place is Christian it is neither primarily denominational or dogmatic. To achieve its avowed purpose there must be freedom of conscience and freedom of search for truth in all its rich diversity.



*H. Armstrong Roberts Photo*

**The Educational Institutions of The United Church of Canada are the practical expression of its concern for certain emphases in higher education.**

An authoritarian community may impose its dogmatic simplifications and require conformity to one pattern of thought and behaviour but it will not be an educational community in any Christian sense of the word. It surely strengthens and informs the educational concern of the whole United Church of Canada to have these actual School and College communities within its life, offering to young men and women the education which they desire within the context of relationships, work and worship that seek to be Christian.

The second emphasis that the Church tries to make through her own schools relates more directly to the classroom and what is taught there. Surely it is in part the purpose of education to transmit and re-create our cultural heritage and it is a heritage which has among its creative factors the Christian religion and its Jewish parent. Much of it cannot be understood apart from its religious background — its literature, for instance, becomes a library whose books have many blank pages when Christian thought and expression are not recognized and understood. Philosophy owes much to Christian origins; political ideas have roots in the Christian faith and its doctrine of man. Even Science owes much to the concept of an ordered universe which arises from Judeo-Christian monotheism. The plain fact is that without some knowledge and understanding of Christian backgrounds our cultural heritage loses much of its power to illumine our world and ourselves and much of its moral and spiritual force to unify and direct the life of the individual and society. This must mean that in the teaching of the youth of our land some provision ought to be made for the actual teaching of Christian history and ideas by teachers who themselves understand them. This places upon The United Church of Canada the responsibility of pressing for the teaching of religion in the Schools and Universities of our land and for the training of teachers to do it. But the Church has also at hand her own institutions where she has the greatest possible freedom to introduce into the curriculum courses of study in the Bible, in Christian history and Christian thought. These courses should prove immensely valuable to those students who take them not only as offering a stronger grasp of the Christian position and its personal challenge but also as a way to a clearer and more vital understanding of their own culture. Moreover these courses provide an important educational laboratory in which experimental work on the best level of scholarship may be carried forward in the field of religion to discover what can be effectively taught and how. With such goals in view it will be recognized at once that no such course in Religious Knowledge should be permitted to degenerate into a preachy moralism or prosyletism. To permit the latter to happen is to degrade our Church schools into mere propaganda machines rather than institutions

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# The Christian Ministry Today

GEORGE C. PIDGEON, First Moderator, Toronto, Ont.

Jesus began His ministry by calling men to full-time discipleship. And full-time discipleship meant learning and practising what they learned. (John 1: 35-51.) Jesus closed His ministry by giving these disciples the authority and power that they needed for continuing His work in the world. (John 20: 19-23.) And all the way between His first concern was about the training of the Twelve. He explained to them the meaning of His parables and their bearing on life. He sent them out on missions to announce the coming of the Kingdom of God and to exercise its powers. After the crisis at Caesarea-Philippi. He concentrated on preparing them for what they would have to bear and do after He left them. (Mark 8: 27-37.) The gift of the Holy Spirit which the Ascended Lord gave to His Church was for all classes, old men and maidens, masters and slaves (Acts 2: 17, 18), and their testimony is needed in all phases of the Church's work; nevertheless, Jesus set apart certain people to give their whole time and strength to His cause then and in every generation since.

The Christian minister is called of God to his sacred task. What the call of God meant to "Moses and the prophets" we learn from many glowing passages in the Old Testament. That call is equally clear and definite as it comes to men and women today. The hearts of Church leaders all over the land have lately been thrilled with the number of our young people who "leave all and follow" in response to Christ's call.

The Christian minister is called to bring God into the lives of men and women. His message is a proclamation and an offer. He is to announce what God has done for the salvation of sinners and to invite them to accept. This salvation comes through a direct,

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## THOSE SIXTEEN YEARS

With this issue I conclude my editorship of The United Church Observer.

The September 1st issue will be the responsibility of my successor, Rev. A. C. Forrest. Mr Forrest comes to this position well equipped. As a student, minister, chaplain and writer he has had a wide and varied experience that well qualifies him for the work to which he has been called. We speak for him joy in service and the wholehearted support of the Church.

I came to this office in 1939. The intervening years have been formative ones both in the life of the Church and nation. The Second World War with all its anxieties, sorrows and disciplines, the post-war inflationary period and consequent business boom have challenged the financial and spiritual resources of the Church. The liquidation of an accumulated debt, rapid expansion of new Church building projects, establishment of a stabilization fund and rehabilitation of the Pension Fund challenged the financial resources of our people and were successfully met.

The growth of the evangelistic movement within the Church, steady increase in membership, increased sense of responsibility for the aged and the weak, large scale organization of relief programmes, and a willingness to take her place in organized world-wide Christianity are evidences of her maturity, and the strength which comes from the united forces of the three great Churches which entered Union in 1925.

It has been a privilege and high honour to have had a share in these formative movements. Two or three practical objectives I have kept ever before me. One has been to make every last member conscious of the Church's heritage and of her high destiny. Another, to challenge the Church to throw herself on to the growing edges of life. We have sought to lay bare the wiles of those who would batten on human weakness, to crusade against entrenched evils, and to champion sobriety, decent homes, good working conditions and a harmonious and just relationship between labour and management; to deepen the Christian fellowship, applying the religion of Jesus to all areas of life.

We have sought to do this in simple, straightforward, non-technical language using modern newspaper technique. Whether we have been successful or not must be left for history to decide.

I am grateful to the Church which gave me this opportunity, for the kindness and affection of friends—many of whom I have never seen—and for all the support I have received through the years; and for criticism, too, which served to keep me close to the heart of our people.

The kindness shown by fellow officers, associates in the manufacturing department, and office staff will ever be a happy, lasting memory.

A. J. Wilson

## BEER AND RACE TRACKS

Mr. E. P. Taylor is in the news these days. First a press dispatch said he was going to Great Britain to invite Her Majesty, Queen Elizabeth II to open a new race track in the Toronto area. The next day after the report was published Mr. Taylor denied his intention to invite Royalty to open the new racing track. Then another report appeared to the effect that special guards had been placed around the racing stables of Mr. and Mrs. E. P. Taylor to prevent their horses being poisoned.

Another report on Mr. Taylor and his activities about which the press seems to have been discreetly silent has just been published. Mr. Taylor has been the President of Canadian Breweries, Ltd., for a number of years and is now the Chairman of the Board of that organization.

The Dominion Government has had a Commission investigating the operations of this company. The Report of the Commission has just been published. It declares that Mr. Taylor has been the guiding spirit in seeking to get control of the beer business in Canada. To secure this control Mr. Taylor used the same sort of strong arm tactics that were used by the first John D. Rockefeller and Andrew Carnegie half a century ago in their struggle for control of the oil and steel business respectively.

Here are extracts from two letters from Mr. Taylor which the Commission secured and has published as evidence:

To *Mr. J. A. MacDonald, London, England*: "I am sure that we now have the power to control prices and sales practices of the industry, and while it may be necessary for us to start local price wars here and there to discipline a small competitor, I a sure the profits will prove most gratifyin to the shareholders."

A letter written after an interview wi the Premier of Ontario:

"I told the Prime Minister that if t matter was not settled this week, our Co pany would have to engage in a price w to regain our position and put our co petitors either out of business or make the so groggy that they will behave."

The Report shows that by the year 19 Canadian Breweries had acquired 23 bre eries in Ontario and closed down twelve them, concentrating all production in tho remaining. The Report says this was n done for efficiency purposes but to gi Canadian Breweries control of manufactu and prices. It further declares "that the mergers were objectionable" and that "th were monopolistic in their nature and n in the public interest."

The Report of the Commission reco mends that steps be taken to stop Canadi Breweries from acquiring stock in any fu ther companies, and that they be prevent from entering any agreement or understan ing with any of their competitors for t purpose of regulating prices.

And now when the Minister of Justi has been urged by a Government Commi sion to compel Mr. Taylor to keep with the law, the attention of the Canadian publ is being diverted from the Commission Report to Mr. Taylor's race tracks a horses.

## DISCIPLINE

A Commission of the National Educ tional Association (American) has be studying the problems of the class roo teacher for over a year. Newspaper extrac from the report state that the greatest pro lem facing the teacher is one of disciplin Children are restless, undisciplined, hard control.

In Canada, too, we have suffered and o education has followed somewhat the Ame ican experience. Here, however, Miss Hil Neatby of Saskatchewan and Dr. W. Dunlop in Ontario have aroused publ opinion in favour of basic principles education and discipline. Often overlook in appraising this lack of discipline is t power of religion. The problem of t modern child would be less acute and le exacting, were the children taught the inn control and self-discipline which is at t heart of our religion. It is here that t Church has a responsibility. Much is bei done, but not nearly enough. Closer c operation between Church, home and scho too, would help, as it makes for better unde standing of each other's problems and more promising opportunity for the teach to fulfil her essential calling.

# THE MAKING OF A MINISTER

JAMES S. THOMSON, Dean of Divinity, McGill University

**THIS ISSUE**
*The Church's Emphasis on Education*

How do we get our ministers? How are they prepared for their work? What qualifications and standards of attainment are required? These are questions in which our people ought to be interested because it does not require much argument to maintain that the character of the ministry has a very direct relation to the vitality of the Church. In a very real sense then, theological colleges are our most important institutions and they should have a place of special concern in the prayer, thought and generosity of every congregation.

The Church began in a School of Divinity. The apostles were first of all disciples. Our Lord devoted a large part of His ministry to the training of the twelve, and they were surely fortunate to have such a Master. He Himself, spent long years of preparation for His own public ministry — years of profound study in the scriptures and in communion with His Father, awaiting the Divine call that sent Him forth to preach the Gospel of the Kingdom. As it began, so has it continued ever since. Our Church has accepted the prevailing tradition beginning with the example of Our Lord, that the high and holy office of the ministry is one that no man should take upon himself lightly and upon which he should not enter without a long and exacting course of adequate preparation.

It takes a long time to make a minister — as long as any other profession and longer than most —as long as it takes to make a doctor or a lawyer — and rather longer than it takes to qualify a man to become an engineer or a teacher. Seven years is the normal period of preparation at University and theological college. But this need not occasion any surprise if we consider the exacting and varied occupation to which the minister is called. He is expected to be able to preach week after week with fresh and persuasive power on the grandest of all themes. He must therefore have an intelligent and comprehensive grasp of Divine truth, deeply rooted in a knowledge of the scriptures and related to the manifold interests of the human soul and the practical demands of the Christian life. He must be at once an accomplished teacher and a prophetic evangelist. To him is committed the high and solemn duty of leading his people in the worship of God, interpreting their needs and aspirations in public prayer. He has to enter with spiritual sensitiveness into a multitude of occasions, each with its own singularity of demand—the celebration of the sacraments, the conduct of marriages and funerals and other offices of the Church. No work is more exacting than his pastoral duty—to deal with individual souls in so many diverse situations—to minister to the sick and afflicted, to be with them as they approach the gates of death, to comfort the mourner, to discuss the problems of his people, to tender them counsel in perplexity, to deal with youth and age, and always to be a friend alike of saints and sinners. Beyond all this, there is the leadership of the congregation, presiding at meetings, keeping in active touch with the multitude of societies and organizations that gather round the Church's life—taking his distinctive place in the community. Who is sufficient for these things? Who indeed? Few occupations are so exacting and so varied. The minister must be at once a student and a teacher, a preacher and a priest, a pastor and an organizer, a leader among men and an example to all: he is indeed "the servant of the servants of God."

### The Standards Are High

How then do we equip men for a calling of such demanding service? The Church sets its standards very high and has laid down the course of preparation in considerable detail. Of course, the first and most essential qualification is not academic at all — it consists in a personal vocation. A candidate must be able to affirm sincerely that he is called of God. But he is not allowed to be the sole judge in this matter. He must be recommended by a Session and thereafter accepted by a Presbytery. Only then is he allowed to begin his studies, and, each year, he must appear before the appropriate committee of the Presbytery to be examined both with regard to his academic progress and his personal character. Nowhere does our Church speak about "training" for the ministry—the word used is "the education of a candidate." The distinction is more than verbal. It means that the Church cherishes the ideal of an **educated** ministry in the sense that the men and women who are to be her ordained servants must be able to commend themselves and their office by cultivated minds, grace of speech and capacity for thought. The only relation between the wisdom of God and the ignorance of man is the Divine purpose of redeeming His children from their lack of knowledge. The great leaders of the Church—Paul, John, Augustine, Luther, Calvin, Wesley—to mention but a few examples—were all educated men; and we may be very sure that, in our day, when education is universal and most young people continue to the stage of high school, we must maintain high academic standards for the ministry.

The first stage in the academic education of the ministry is a course of study in the liberal arts —language, literature, history, philosophy, and science. Where a candidate has had some other university preparation, this may be accepted as equivalent—or, if he is an older man, who has had his course of education in the school of practical life, his period of pre-theological preparation may be limited to one year. The second and concluding part of the prescribed course is followed at one of our theological colleges. The subjects to be studied are rigidly

(*Over*)

defined—the major portion of the time which extends over three years is devoted to the Bible, Christian Doctrine and Practical Training. These are the three basic disciplines. In addition, we have Church History, Missions, Philosophy and Psychology of Religion. By this time, the candidate has usually been out on mission fields during his summer vacation and frequently is engaged in the conduct of services every Sunday. He is taught how to preach and lead in public worship, how to teach and visit. The standards are high and it is an erroneous assumption that everybody automatically passes the final tests. As in every other profession —medical, legal, educational and scientific, it is well-recognized that university and college preparation only equip men and women to begin their work. Ministers also have their period of "internship" —two years after graduation at the disposition of the Church, usually on a home mission charge.

This is but a bare outline of how the Church educates her candidates for the ministry. The road is long, and the going is often hard. There is no soft and easy way—no "back-door" entrance. At least, this can be said that The United Church of Canada endeavours to provide her people with a well-educated, fully equipped ministry than can stand the fullest comparison with any other Church in the world.

# IN THE CHURCH—Canada's Largest School

DAVID FORSYTH, Secretary, Board of Christian Education

The largest school in Canada is in the Church. It offers its facilities to over eight hundred thousands in over 100,000 classes in more than 5,200 Canadian centres. This school has some specific help for nearly three million Canadians, and its programme and facilities are varied and filled with great potential for the life and future of our country.

**Where is the School located?** The school is not in any one place, and does not follow any small pattern. There are many branches found in large cities, small towns, country crossroads, Indian villages, power boats, and canvas tents. Some of the schools move from place to place, and in the summer time many are found in the open under the stars. Over 2,600 of these schools are found in homes located in out-of-the-way places.

**The Name of the School:** The school has not one name but many names. Some of these names are: The Sunday Church School, Junior Congregation, Church Vacation School, Summer Camp, Christian Youth Caravan, Weekday Religious Education Class, Explorer, Tyro, Sigma-C, Trail Ranger, Tuxis Group, Canadian Girls In Training, Hi-C, Young People's Union, Young Adult Group, Couples' Club, Older Adult Group, Christian Home, Church Membership Class, and Christian Workers' Centre. Each of the groups named is a Church group or organization, carrying on a Church-centred, Christ-centred programme, including over one hundred thousand leaders and teachers.

**The Purpose of the School:** One of the central purposes of this school and its branches is "that every individual at each stage of his developing life may be led to know, love and serve God, as revealed in Jesus Christ." Some of the purposes of this Christian Education are to provide for each individual enrolled, knowledge, guidance and practice in Christian ways of living, and a right relationship to God through Jesus Christ. In the matter of relationship to God, it is primarily God's Spirit which creates this relationship, but the teachers or leaders working in this school can be used by God as his co-workers as they teach, lead and witness.

### The Programme

The Christian Education programme of this school has been more concerned than any other part of the Church's work about measuring results. Because of this concern it has developed specific approaches, follow-up plans, and an attempt to check results which are sometimes lacking in other parts of the Church's work. Some of the goals that are continually kept in mind in planning and evaluating are the following: (1) A personal relationship to God; (2) Faith in Jesus Christ; (3) An understanding of the Bible; (4) Purposeful Christian living; (5) A Christian social order; (6) Loyalty to the Church; (7) Christian family life; and (8) A Christian interpretation of life and the universe.

However, the programme of the school is increasingly concerned about the heart or centre of all its efforts. This heart or centre can be summed up in the statement of Dr. John McKay of Princeton, who has said that "the heart of all is the redeeming love of God as found in Christ Jesus." Here is the centre, here is the all, here is the power, and here is the gospel, and here is the fact and experience that must be paramount in all the school's endeavour. It is in this central fact that its education becomes Christian, and that its education becomes whole.

**The Methods used by the School:** Some time ago a statement was made that in many cases we remember about ten to twenty per cent. of what we hear, forty to fifty per cent. of what we see, and about eighty per cent. of what we experience. While there may be some questions about this statement, it contains a great deal of truth. The teaching procedures suggested for the groups in this school are largely based on the belief in experience.

It is the conviction of those who are responsible for this school that if the gospel of Jesus Christ is to become real it must become real in life's experience. The teacher through witness, activity, and encouragement of participation, endeavours to be used by God to help each person find their place in the redemptive life of the Church—now—and not at some future time. The first great act in the teaching ministry of the Church is the Sacrament of Baptism. Here there is recognition of the parents' role, the congregation's responsibility for Christian nurture, and the grace of God. At the time of the act of profession of faith in Jesus Christ and reception into full membership of Christ's Church, there is a recognition of this as the culmination of the Sacrament of Baptism, and a central emphasis is given to a personal experience through a profession of faith. So while the school seeks to bring about knowledge and ways of living, the central effort is related to experience, and in particular the experience that culminates in faith in Christ and witness of this faith.

Emphasis on group has an important place because of the power of the group to influence living, and the kind of learnings and apprehensions that are nurtured in group living and group relationships. As Jesus recognized the importance of this when he brought the disciples together in a group, so we must recognize the possibility that God has given in the life of a group and the fellowship of the Church of Christ.

### Teacher Training

**The Staff:** The staff includes over sixty thousand in the Church Schools, and over forty thousand in the other Christian Education groups. While some are untrained, last year over twenty thousand took some form of training in order to improve their work. The total number of teachers and leaders is increasing by about 3,000 a year, and more and more local Churches and ministers are providing for on-the-job coaching and training, and there is a growing concern about supervision.

**The Curriculum:** The courses and activities recognize the graded principle and the varied needs of those who are being taught. There is constant revision of the courses, and an extensive plan of field consultation provides suggestions and reactions of teachers and leaders who are using the material. The lessons for the Sunday Church School are being constantly improved, and the new programmes for boys, girls, young people and adults are produced only after a period of experimentation with local groups. It is possible that there is no educational curriculum in Canada that is subjected to such constant improvement and such thorough testing.

**The Fees:** The fees for this large school are higher than the fees of any other school in Canada. While the teachers for the most part are not paid in money they need a large payment of assistance, training and support. While parents are not asked to make payments of money, there is a great possibility that the work of the school will mean little unless there is a large payment in the interest and support of a Christian home experience. Many lonely and discouraged teachers would be greatly encouraged by large payments of parent interest. Many pupils will have a new understanding, and a new sense of the importance of what is happening in their class group if it has some relationship to the emphases that are important in the home. Other payments are also necessary for good Christian education group experience. Some of these are—the Minister as the central person in the direction of Christian Education needs to pay

## Some Statistics Concerning the Size of Canada's Largest School

**The number is growing every year, and there are annual increases in enrollment of over 30,000. At the time of writing, the size of the school in some of the groups it serves is as follows:**

**—635,000 in 5,500 Sunday Church Schools, including 61,300 teachers and officers.**

**—61,000 in 1,600 Adult Groups (Young Adult, Couples' Clubs, Adult Groups and Senior Adult organizations).**

**—41,000 in 2,750 Intermediate and Senior (12-17) Girls' Organizations (mainly C.G.I.T.)**

**—25,000 in 1,400 Intermediate and Senior (12-17) Boys' Organizations (Sigma-C and Tuxis).**

**—62,000 in 3,300 Junior (9-11) Boys' and Girls' Organizations (Tyro and Explorer).**

**—45,000 in Church Vacation Schools with 3,600 leaders.**

**—200 Summer Camps.**

**—150 Summer Christian Youth Caravan Volunteers.**

**—57,000 in Weekday Religious Education Classes.**

**—15,000 in Junior Congregations.**

**—4,700 in 2,600 homes enrolled in the Sunday School in the Home—by Mail and Air. Thousands are reached by the Sunday School in the Home radio programme now on more than 20 stations.**

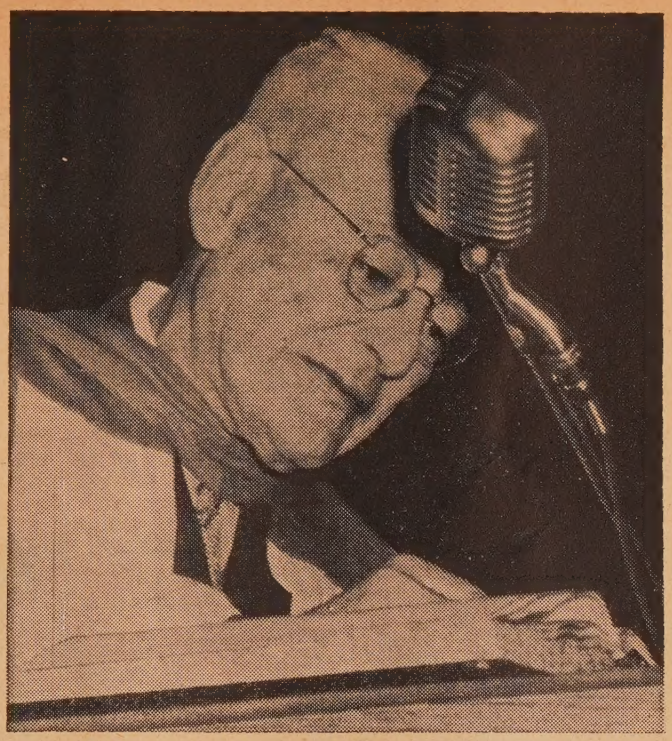
**—Nearly one million parents in about 525,000 homes.**

attention to this part of his responsibility; the Session needs to **give** time to planning and discussion for this responsibility and wherever possible arrange for the setting up and the **support** of a Christian Education Committee; the congregation, including every member, needs to **honour** its **promissory note** which was signed when the child was baptized and the members made their pledge of Christian nurture. The fees are high, but the need for these fees is essential.

**Results**

One of the most difficult things to do is to measure results, particularly results in character and experience. Some measurements can be made in knowledge that is obtained or attitudes that are developed, but there is no measuring instrument capable of discovering inner motives and experiences, though personal testimonies give some information. It must be remembered continually that no person or programme or process can lead any individual to the abundant life that is only found in Jesus Christ. However, God can use persons and events and programmes. and there is evidence that many Christian Education workers, groups and experiences have been used mightily by God to lead individuals to a knowledge of Jesus Christ.

The work of this school is of primary importance. The Church that does not give attention to this school is neglecting its future. Whether or not you have someone attending this school you have a stake in this school. The results of its work will affect your future. If you are a Christian you will not neglect Canada's largest school.



Dr. W. C. Graham, retiring Principal of United College, Winnipeg, Manitoba, is shown above addressing the Convocation of the University of Manitoba at which he received the Honorary Degree of Doctor of Letters.

# Degree for Dr. W. C. Graham

At the recent convocation of The University of Manitoba the degree of Doctor of Letters was bestowed upon Principal W. C. Graham, who is retiring this year from United College, Winnipeg, Manitoba. Dr. Graham received a tremendous ovation from the thousand graduands, and the great audience which attended the convocation. Prolonged and tumultuous clapping led finally to a standing tribute in which the vast audience signified its enthusiastic approval of this award. Principal Graham was also the convocation speaker, and in his address he stressed the values derived from a study of our origins, and the place of vital religion in higher education.

Dr. Graham has been Principal of United College for eighteen years, during which he has led the college wisely and aggressively. These years have seen the student body about doubled, from six hundred to over eleven hundred, and the completion of the General Library and Theological Building, the first unit in a projected new college. More than half the cost of the second unit (The Gerald Riddell Memorial student building) has already been raised. This is the more striking because when Principal Graham took over in 1938 the college had a debt of $100,000.

Recognition of Principal Graham's leadership and his importance as churchman and educator has an international aspect, for on June 6th at its annual convocation Macalester College, a Presbyterian foundation in St. Paul, Minnesota, bestowed an honorary Doctorate of Letters degree upon Dr. Graham.

Both Winnipeg newspapers, "The Free Press" and "The Tribune," have expressed in editorials what Dr. Graham has meant to the community. He has been an outstanding spokesman for Christian humanism in education. The phrase "beloved principal of United College," which appeared in the newspapers, was used by Dean W. J. Waines in presenting Dr. Graham for the degree. Dean Waines also referred to the momentous report by Principal Graham which changed the curriculum of the University.

# Too Much for the School

N. HURST, Montreal, Que.

Education! Education! Education! Press, Pulpit, Platform, Radio criticizing—apologizing—or denouncing. Everyone—especially parents—disturbed, holding their breath as to the future of those who will graduate from the schools of today.

In spite of all this outcry it must be conceded that many clever—many brilliant young men and women are emerging from these much-criticized institutions.

However, the fact remains that there is much dissatisfaction and frustration among the educationists of today. Many of them are bewildered—utterly confused.

What is the cause and what the cure for this state of affairs?

Can it be that the school—one institution—has gradually assumed responsibility for the work of several — viz., home, hospital and Church? It is universally conceded that the human entity has three parts: body, mind, spirit (character or soul, if you wish) and that each part needs, in order to be developed, both nurture and specialized training — that is, training by specialists.

Educationists insist that education must deal with the whole personality of the child. That is undoubtedly true, but perhaps it is not possible in the school alone. Other national and social institutions must do their part also. If teachers train the mind in what someone has called "formal education" should not doctors and parents look after bodily needs, and priests and clergymen direct moral and ethical instruction?

Meanwhile, teachers are expected to see that adequate nourishment is provided (milk in schools, and school lunches), to supervise sport, teach good manners, and, above all, check moral behaviour and give religious instruction. Quite a programme is it not for four or five hours out of the twenty-four in one day?

There are so many "extra curricular activities," as they are called, which constantly interrupt what used to be known as "The Three Rs" that it is no wonder, as Miss Neatby's book says, there is "So Little for the Mind." Some time ago the teachers in a certain Canadian city protested and for a time refused to supervise such diversions.

The tale was told that one pupil ran home and exclaimed "Thank goodness! Now I'll have time to do my homework!"

Could it be that teachers in school should do nothing but impress mind on mind? That is to say, teach scientific facts, mathematical accuracy—cosmic truth—finding means by which the pupil can express these things for himself—which in simple terms are Reading, Writing and Arithmetic to begin with.

Men who undertake the stupendous tasks in the world of today—engineering or aviation, for example, must have accurate knowledge of those things, and school is the only place where it can be acquired.

If this limitation of activities became general, it is obvious that the other institutions already mentioned must assume their full share in the task of education.

Here the question arises, why was the training of the **mind** made compulsory and subsidized while that of body and spirit is left to personal choice and private purse? The family allowance plan may be regarded as an aid to health, but that so far seems to be the only help for bodily betterment, and it is very small.

Everyone may choose for himself whether he will have good health or play havoc with his physical fitness. If he decides to do something definite in the way of betterment he must pay for it himself or depend upon public charity. Sometimes he has no money to spare. Sometimes he is indifferent. Nobody is interested, and he can do as he pleases.

If a parent chooses to send his child to a place where they make a special effort to build character he may do so, but there again he will pay for it himself, or depend upon the voluntary gifts of others. It is, however, a matter of personal choice. There is no compulsion. The question is, should there be more attention given to these phases of human life?

Some time ago a lawyer and a doctor were arguing as to whether education or religion was more important in the fight against crime and other social evils. The doctor thought education the main factor, but the lawyer did not agree — he thought nothing but religion could curb evil. A little later in casual conversation the doctor told the story of a man who had outsmarted everyone, and stood in the dock to receive his

(*Continued on page 27*)

# Union College Man Leads U.B.C.

Lyle Robertson of Victoria is the latest resident of Union College to achieve outstanding academic distinction at the University of British Columbia. Lyle, a graduate of the Tuxis Square at Fairfield United Church, won the Governor General's Gold Medal for leading the graduating year in Arts. He also was awarded a National Research Council bursary for post-graduate study.

This is the second time in three years that a resident of Union College has won the Governor General's Gold Medal for leading the graduating year in Arts.

Another post-graduate fellowship. awarded by the Canadian Pulp and Paper Association for graduate study in forestry, went to Peter Harris. Peter has regarded Union College as his home since coming from England several years ago. An outstanding mile runner, he was prevented from entering the trials for the British Empire Games by a leg injury sustained during training.

Other Union College residents who led their years were Arthur Allen of Banff, Alberta, Geoffrey Conway of Victoria, and John Loewen of Vancouver. John, who has been president of the Union College Residents' Association this year, won so many awards in leading third year Civil Engineering that most of them reverted to other students.

Union College is proud of its residents, who carry on a scholastic tradition established over the years.

# Indian Workers' Institute

Concern of the theological colleges for the wider work of the Church was well illustrated this summer by Union College of British Columbia in the sponsorship of an Indian Workers' Institute. The story of pioneer missionary work among the native peoples of the coast is fascinating indeed, but it is equally important to take stock of the present task. Ministers among the Indian people, lay-preachers, doctors and W.M.S. workers sometimes labour under a sense of isolation and even neglect. Is this a life-time vocation in the Church? What is the relation of the worker to the Church? What about the Indian Act and Government welfare services? What are adequate goals for the Native Church? These are a few of the questions which keep presenting themselves to the considerable body of men and women engaged in Indian work. And these questions were up for review.

Some of those attending the Indian Work Institute were old-timers. Some have had only a few years' experience; and three of the men were new appointees to the work who found this event a most useful introduction to their new responsibilities in this specialized field.

The Home Mission Board and the Woman's Missionary Society gave both moral and financial support to the project. Leadership personnel came from Dominion and Provincial Governments, from the University of British Columbia and from experienced missionaries like Dr. Peter Kelly, who spent many years as skipper of the **Crosby.**

There is a growing conviction among the workers themselves that the Church as a whole must review, consolidate and extend her work among Indians according to patterns more commensurate with changing conditions among the native peoples themselves. The event at Union College was a step in this direction. It is to be hoped that discussions of this sort will encourage the Indian worker, better inform the Church at large, and ultimately yield forward-looking policies through the Church courts.

G. T.

## Publicity Pays

Following the appearance of Dr. G. B. King's article "A Pilgrimage to Pioneer Churches" in the issue of June 15th, three parties of visitors got the key to the Old Hay Bay Church, one from Trenton, one from Corbyville, and the third from Guelph, Ontario.

*"Winnipeg Free Press" Photo*

**The Women's Auxiliary of United College, Winnipeg, honoured Principal W. C. Graham and Mrs. Graham recently. Taking part were, left to right: Mrs. J. T. Paxton, First Vice-President; Dr. W. C. Graham, Mrs. Graham, Mrs. Alfred Warne, President; Mrs. Andrew Moore, Immediate Past President.**

## DR. and MRS. GRAHAM HONOURED

**Dr. W. C. Graham and Mrs. Graham** were honoured by members of the Women's Auxiliary of United College, Winnipeg, Man., at a farewell luncheon in Young Church, planned according to Mrs. Andrew Moore "so that we may pay our tribute of affection and esteem to you both." Mrs. J. T. Paxton, first Vice-President, presented a gift to each of the guests of honour. Mrs. Alfred Warne, President, presided.

Dr. Graham, who retired in June as Principal of United College, thanked the members of the Auxiliary for the gifts and for the help they had extended to the College, not only in his term of office but in those of his predecessors. He paid tribute also to the College board, and faculty.

Dr. and Mrs. Graham will make their home at Roches Point, Lake Simcoe, Ontario, where they have formerly spent the summer months.

# *Calling Young Women*

The Church now recognizes the value of the contribution made by the trained woman worker. From every part of this country and the overseas fields requests for deaconesses and missionaries have come tumbling in on top of each other, insomuch that it has been impossible to meet more than a quarter of the demands. Interest in the new building of the United Church Training School has made a number of young women of the Church aware for the first time of the challenge and opportunity to be found in a vocation within the Christian Church. There remains a need for many more. The following requests are examples:

**CANADA:**

25 deaconesses for self-supporting congregations in towns and cities all the way across the country—young women to assist the minister in pastoral duties and to direct Christian Education activities.

5 young women to do Church Extension in Edmonton, Yorkton and London.

10 rural missionaries in the Cariboo, B.C., Northern Alberta, Saskatchewan and Ontario. Of the opportunity in the Cariboo we are told: "The work is varied, for example, training lay workers, organizing Christian Education groups and Church Schools outside of the towns, conducting Church services—this is a mighty work where a real witness can be made."

2 Community Workers to give assistance on Indian Reserves in Saskatchewan.

3 Downtown Mission Worke in Montreal.

2 Community Missionaries i mining and under-privileged area in Nova Scotia.

**OVERSEAS:**

Two Home Economics Teache for Trinidad and Angola.

2 Social Workers for Norther Rhodesia and Korea.

3 High School Teachers—Indi Trinidad and Japan.

1 Doctor—India.

6 Workers in Christian Educa tion and Evangelism — Norther Rhodesia, India, Japan and Kore

3 young university graduates t go to Japan for a three-year ter to teach English in High School

Any young woman who is inte ested in any of the above oppo tunities for service is invited t write to the Personnel Secretar 511 A Wesley Buildings, 29 Queen St. W., Toronto 2 B, Ont.

# World Council Meets

## The Central Committee to Deal With Many Problems

Meeting for the first time sin Evanston, members of the Centr Committee of the World Counc of Churches will gather at Davo Eastern Switzerland, August 2- It is expected to be the largest a busiest on record, and will preceded by important meetin of the Divisions and Departmen dealing with Studies, Ecumenic Action, Inter-Church Aid a Service to Refugees. At the sa time Departmental Committ meetings within these Divisio are to be held.

During the last week of Ju two other important meetings w be in session: a gathering of We European churchmen to consid Christian responsibility in t present international situatio the meeting of the Joint Commi tee of the International Missiona Council and the World Council Churches.

Christian action in the Inte national arena will have speci attention at the Central Committ meeting.

Main themes for discussion w be: "Various meanings of Chri tian Unity and the Unity whic the World Council of Church Seeks to Promote" and "Implic tions of Christian Unity for Inte Church Aid and for Assistance Under-developed Countries."

## Preaching Mission

**Bellrock (Ont.) Church, Mr. R** J. Warren, student minister, hel a week-long Preaching Mission o the theme "Christ is the Answer." Special music was sung by neigh bouring choirs. To follow u week-night meetings have bee arranged to give instruction o "What We Believe."

# The Good News

Just what does it mean to be an vangelist? How does one go bout it? What is the task?

Behind the scenes, in Committee ooms, and in homes across the ountry, the question is being aised and plans are being made o challenge Canada anew with ie Gospel of God's love and his alvation in Christ.

Almost a year ago now, our eneral Council at its meeting n Sackville, New Brunswick, pproved a plan for a National vangelistic Mission. The Mission vill be no sudden, tumultuous ffair, blowing up like some summer storm on a shallow lake. The eriod of preparation alone will ccupy a full year, and during it here are to be three types of nissions: missions to ministers, nissions to Church workers, and nissions to members.

These three types of missions vill constitute preparation for a ational Evangelistic Mission to anada. The General Council of 956, planned to meet in Windsor, vill receive a programme for vangelistic work at all levels of anadian life, agricultural, industrial, intellectual, political and ocial. Thus prepared, the Church vill go forward to proclaim the ood news.

Meanwhile, more than 20,000 dults will be quietly studying heir Bibles with the assistance of aterials provided by our Church. hrough the winter and spring of ie 1955-56 season, Luke's writings in the New Testament, the ospel and the Acts of the postles, will be under examinaon.

One of the writers of these aterials, Rev. Bruce Johnson, of Vinnipeg, has given a powerful nswer to the question, "What is ie task of the evangelist?" He rites:

Once again the answer is to be ound in the nature and content of the good news itself. The task of the evangelist is to communicate the news that "God is Love." The parable of the sower makes it clear that this means more than simple broadcasting. The constraint is to communicate. One is not communicating just because he repeats the message. To communicate is actually to convey to the heart of the hearer the experience of hearing God say, "You are beloved of me." It is not a case of simply speaking the right words but of speaking and acting in such a way that the love of God seems to be a real source of courage and comfort to the hearers in their situation.

It may be a person who is tragically bereaved. It may be a person driven by real anxiety. It may be a person for whom life has suddenly become empty. It may be a person who is trying to find meaning in a way of life that is destructive to that life. In each case the person's great need is to trust in God who is Love. The business of the evangelist is to bring people into touch with God who has come in love.

## SEARCH

I searched for love
I searched in country and in town
I wept because I could not find
Love anywhere around!
But when I searched to serve
My neighbour, sick and sore,
Lo, there stood Love, the
Beautiful,
And knocking at my door.

*Ralph S. Cushman*

## LOVE'S HEM

Love has a hem to its garment
That touches the very dust;
It can reach the stains of the
street and lanes,
And because it can, it must.
It cannot remain on the mountain,
It is bound to descend to the
vale,
For it knows no rest till it gives
its best
To succour the men who fail.

*Author Unknown*

## *Prayer*

*IF there be some weaker one,*
*Give me strength to help him on;*
*If a blinder soul there be,*
*Let me guide him nearer thee.*
*Make my mortal dreams come true*
*With the work I fain would do;*
*Clothe with life the weak intent,*
*Let me be the thing I meant;*
*Let me find in thy employ*
*Peace that dearer is than joy;*
*Out of self to love be led*
*And to heaven acclimated,*
*Until all things sweet and good*
*Seem my natural habitude.*

*John Greenleaf Whittier*

# DEVOTIONS

**This is the northern shore of Lake Tiberias, at Capernaum, where Christ preached and healed the servant of the centurion, as recorded in the eighth chapter of Matthew's Gospel.**

## How Badly We Pray

Seldom have the distractions of prayer been so accurately discerned and so distressingly described as in this excerpt from a sermon by John Donne, the sensitive Elizabethan poet-clergyman, whose writings are so valued today. To his congregation he said:

"When we consider with a religious seriousness the manifold weaknesses of the strongest devotions in time of Prayer, it is a sad consideration. I throw myself downe in my Chamber, and I call in, and invite God, and his Angels thither, and when they are there, I neglect God and his Angels, for the noise of a Flie, for the ratling of a Coach, for the whining of a doore; I talke on, in the same posture of praying; eyes lifted up; knees bowed downe; as though I prayed to God; and, if God, or his Angels should aske me, when I thought last of God in that prayer, I cannot tell.

"Sometimes I finde that I had forgot what I was about, but when I began to forget it, I cannot tell.

"A memory of yester days pleasures, a feare of tomorrows dangers, a straw under my knee, a noise in mine eare, a light in mine eye, an any thing, a nothing, a fancy . . . troubles me in my prayer. . . . I turne to hearty and earnest prayer to God, and I fix my thoughts strongly (as I thinke) upon him, and before I have perfected one petition . . . the spirit of slumber closes mine eyes, and I pray drowsily; or . . . the spirit of deviation, and vaine repetition, and I pray giddily, and circularly, and returne againe and againe to that I have said before, and perceive not that I do so . . . I consider not mine own purpose in prayer; and by this advantage, this doore of inconsideration, enters the seducing spirit, the spirit of error, and I pray not only negligently, but erroneously, dangerously for such things as disconduce to the glory of God, and my true happiness, if they were granted."

## His Handiwork

With summer camps and outdoor worship so much in evidence, these remarks about God and nature by evangelist Charles B. Templeton take us deeper into the heart of the matter:

There are few places where God speaks so meaningfully as in the breathtaking beauty of the world round about us. Which of us has never been overwhelmed with wonder at the fragrant greenness of the spring, the indescribable colour of the fall, the restless mysterious majesty of the waves breaking over the rocks, the incredibly delicate shading of a flower, the deep clear wells of a child's eyes? Who is so insensitive that he has never heard the voice of nature whisper . . . "God!"

*In the rustling grass*
*I hear Him pass.*

But it is not enough to glimpse God in the myriad beauties of nature. The God of beauty may be found there, and the God of law and order, but not the God of love.

Nature is beautiful and orderly but nature is also cruel, "red in tooth and claw." The God seen in nature is impersonal and indifferent. The waters are beautiful but they will drown you, the beneficent sun will burn you, the graceful beast will claw you, the gentle snow will freeze you. You do not find the God of love in nature.

Peter Gordon White

# As I See It

## "From Scenes Like These . . ."

ROMAN COLLAR

I need hardly say where that immortal line, or part thereof, comes from. It would be odd, indeed, if it set anyone guessing, and a wee bit of a blow to the pride of those in whose veins runs the rich red wine of Scottish blood.

It will be somewhat of a lead if I say that it is from a poem on Family Worship, where the same is wonderfully described and the conclusion stated, "From scenes like these auld Scotia's grandeur springs . . ."

"Scenes like these" —I am informed are becoming rarer and rarer, much to its spiritual impoverishment, in the land referred to. Whether Family Worship should be carried out in the same manner as of old I don't know, but in all homes there should be Prayer and the reading of the Word. Grant the premise that the Home is the foundation of the nation — "our top-rank social institution"—from which come its strengths or its weaknesses, and at once the significance of the Home is revealed.

Not long ago there was a slogan, quite popular and extensively advertised by newspaper, billboard, radio and pulpit: The Family That Prays Together, Stays Together. Another variation of it is: Families That Worship Together, Grow Together.

Personally, I am a bit suspicious of bright catchy sayings, but, now and again, they have a truth to teach. I believe it to be true that if a family worship together, it will, indeed, come closer in spirit and in aim, and, what is also vital, it will come closer to God. Further, and experience has confirmed it, a worshipping family is the more likely to be a Church-going family. To it the "family pew" becomes increasingly cherished, resulting in the building up of a God-consciousness. So, not with dragging but with willing feet, young and old meet in the House of the Lord.

Books of Family Devotions, written by ministers, who understand our families, their weaknesses and aspirations, are part of the Church's plan to build up a God-fearing, sin-hating, justice-loving, and Christ-proclaiming, people. It is in line with the principle: "Line upon line, precept upon precept, here a little, there a little," till finally God's Kingdom come, and His will be done on the earth.

There is much concern today about the production of gangster and salacious literature. As I said at a very important meeting recently, I am not so much concerned about **burning** it as I am about **replacing** it. There will always be, I imagine, people with no conscience, who for profit, irrespective of the moral harm, will write and produce rancid, sanguinary material. But we Canadian parents are anxious for the inner values of our children's lives. That's the **why** of our Church Schools, our Y.P.'s, our various Youth Groups, our wisely-written material for the kindergarten, for the adult. As we have implied, what the Church stands for, in part, is the training of our young in the moral and spiritual values of life.

Whoever or whatever is to blame, there has developed what has been termed a "reverential attitude" toward the Bible. True, we have it in our homes, and would not be without a personal copy. Yet though it is the "best seller," it is not the "best known." Frankly, we need to rediscover the Book of Books, and one way to do so is by Family Devotions. A few years ago **The Royal Bank Family Letter**, from which, by the way, we have much help, had an article entitled: "Let's Preserve Family Life." As it has a bearing on our theme, I quote a sentence or two:

"Very like the family council in its effect, though not in its formality of organization, is ritual. This is not a way of acting that acquires a certain 'rightness' in each family. It is not merely a code of behaviour, but extends itself to include participation in family prayer, in religious observances... It is through family ritual that culture is developed and passed on through generations."

Who is to blame that there has been a lessening of Family Worship? We let another answer. Dr. Harry Emerson Fosdick's father was a High School Principal in Buffalo, N.Y. Dr. George Buttrick said that he once talked with Mr. Fosdick who said to him that 85 per cent. of the parents are liabilities. Dr. Buttrick himself comments: "Parents assume that a home makes itself. They **learn** to play bridge, dance; they **train** long years to build a business or a profession, but they take **no training** to build a home." (black type ours.) Then he asks: "Isn't that a staggering and almost unaccountable fact? Some let their children sit loose to all religion . . . as though religion were merely a choice—like choosing a necktie or a dress in stripes or patterns."

It may not be true that there are no delinquent juveniles, only delinquent parents; but it is true that parents are failing in the most important task committed to them, namely, that of **training** their children in the way they should go. What better way to begin than by daily converse with God? You and your family around the common Mercy-Seat, will make for a better home, a better Church, a better community, a better life for all, a better country.

That's surely worth striving for! It is no less our duty!

# THE MUSIC MAKERS

FREDERICK J. HORWOOD

## 105. The Harvest Moon

It is an August evening. I am sitting in a quiet nook formed by a clump of red hawthorn trees just above Hazeldene, that village home where love and laughter, fun and fellowship, music and merry-making mingle as the sun sinks in the crimson sky, while the first star twinkles in the east and the harvest moon looks like a jack-o'-lantern just above the horizon. I am tempted to go down to the house, but Handel's music sounds so enchanting at a distance as Margaret Evans and her sister Pat play the violin and piano near the open window. I can see the younger children and their playmates darting across the lawn in fun and frolic and the peals of merry laughter seem to blend with the evensong of the birds.

Farther down the hill beyond the house are scores of evening strollers: young folk who have done a few rounds of tennis; others who have been swimming in the river. Their voices can be heard during those pauses when Sally Evans and Tommy Lewis are tiptoeing about as they search for hidden companions. Lanevery village spreads itself for more than a mile on each side of the river, and tonight it seems more beautiful than ever before. From the rustic bench where I sit — made not long ago by Ivor Evans — I can watch the curtain of night descending very slowly with a mysterious sheen about it as the harvest moon grows brighter. For tonight my 560 Music Makers and I will form a circle in this field and say goodbye to Hazeldene. We are going on a magic journey and when morning comes we may find ourselves in Bofindle, or Llandolan or Pollywurgy, or perchance we may make a round trip and return some other day to Hazeldene.

Now please do not feel sad when I tell you that this is the last Music Maker story to appear in **The Observer** as we know it today. Next month we shall have a new style of magazine, a new editor, smaller pages, larger type, more pictures and not so much printed matter, and your Music Makers' column for Sept. 1st will not be there! Instead I must ask you to be patient. On September 15th you will find something all about ourselves entitled "The Story of the Music Makers." I have written it for your parents, but I do want you to read it, too. While I have not mentioned any of your names, several of you will find yourselves in it. Then what will happen?

Perhaps you or your parents will want to write to the Editor. I am sure he would be glad to know something about you. He might even give us a corner in the magazine if he thinks we deserve it. In the meantime I hope you will continue your friendly letters to me, because you will always receive an answer. And please invite your friends to join our Circ'e and become Music Makers. The rules for joining are given at the top of this column.

So just for tonight suppose we say goodbye to Hazeldene as we go down the hill past the lovely home of our musical friends. We'll tread as softly as fairies so as not to disturb them as we go through the wicket gate in pairs. And when we say our prayers each night we shall put in an extra sentence for our Music Makers' Circle, and see what happens later. God moves in a mysterious way His wonders to perform. But we shall not say goodbye to each other because I shall see you again.

We welcome the following new members to our Circle: David Delahaye (8), 852 George Street, Peterborough, Ontario; Douglas Bacon (9), 72 Benson Ave., Peterborough, Ontario; Mary McIntosh (5), 325 Oxford St., Winnipeg 9, Man. (Mary is an exception, under 8, but she is a good little musician and will become a fine Music Maker like her older sister Helen.)

### MUSIC MAKER'S PLEDGE

**For girls and boys under 18**

1. **I will be loyal to my God, my parents, my teachers, and my friends.**
2. **I will learn to play or sing only the best music.**
3. **I will try to learn something new and useful each week.**
4. **I will do something helpful for someone else every day.**
5. **I may become very busy, but I will not complain of being tired.**
6. **I will never use slang nor vulgar words, and I will refrain from those habits which would prevent me from living a wholesome life.**

**If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, "The United Church Observer," 299 Queen Street West, Toronto 2-B, Canada.**

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**Sintaluta (Sask.) Church,** Rev. J. Douglas McMurtry, minister, dedicated a new Hammond organ recently. Mrs. A. M. Black, organist for nearly fifty years, presided. A brass plate on the instrument records its dedication to the memory of those who fell in the two World Wars, and of others who were part of the congregation in the past. The choir was a Committee on the Organ Fund. They raised about half the money; the rest was contributed by the congregation. Flowers were presented to Mrs. James Doull, Treasurer, and Mrs. W. B. Grey, President, and a rose corsage to Mrs. Black.

**Kisbey (Sask.) Church,** Mr. F. W. Malcolm, lay minister, had a record congregation for its Mother's Day Service, with C.G.IT. and their mothers participating. A banquet and programme followed on the Monday.

Rev. C. E. J. Cragg

Rev. George E. Sweazey

Rev. G. Ernest Thomas

Rev. Kermit Long

Speakers for the Conference on Evangelism, Ontario Ladies' College, Whitby, August 31 - Sept. 2nd, include: Rev. C. E. J. Cragg, minister Eglinton Church, Toronto, Ont.; Rev. George E. Sweazey, minister Huguenot Memorial Presbyterian Church, Pelham, N. Y.; Rev. G. Ernest Thomas, Director, Department of Spiritual Life, General Board of Evangelism, The Methodist Church, Nashville, Tenn., and Rev. Kermit Long, minister Trinity Methodist Church, Chicago, Illinois.

# BIBLICAL AUTHORITY

HENRY MICK, Windsor, Ont.

THE condition within Christendom which occasions this article was brought sharply to our attention during the recent meeting of the World Council of Churches, and was reported thus: "Almost every Evanston speaker at least implicitly, and usually explicitly, appealed to the Bible, but each with a different principle of its interpretation. . . Unless sooner or later the World Council turns its united and public attention to an understanding of the Scriptures, successive assemblies will be crossed-up by the omission." Of course, this tragedy is not confined to the World Council of Churches. It also weakens our preaching, and corrupts the printed page. The Church should move, and move effectively, to its correction.

My title implies an ambiguity. In a very real sense there is no such thing as "Biblical Authority," but rather Biblical Authorities. No two writers within the Scriptures, or elsewhere, express precisely the same opinion on any great theme. Indeed, there are individual writers who express different opinions on the same subject at different times and in different connections. Nor am I critical of this. Emerson was never more correct, or helpful, than when he said, "A foolish consistency is the hobgoblin of little minds. . ." With this word of caution I should like to set forth certain forms of authority that have been deduced from the Scriptures, using my own categories, with a stated or implied appraisal of each; and a special word concerning the nature and trend of Christian Authority at the present time.

## I.

For our purposes here the first form of authority I need mention may be designated Literal Authority. When this sanction is evoked it is enough that an idea is expressed, or a form of conduct found, within the canon of the Old or New Testament. That is the final word. By this method certain schools of interpretation have found authority within the Scriptures for polygamy, slavery, witchcraft, witch-hunting, witch-burning, heresy-hunting and heretic-burning, the defense of war, the divine right of kings, and the taking of "a little wine for thy stomach's sake and thine often infirmities." Few normal people now appeal to this form of authority in its crudest form. But it was not always so. Before the witch-hunting epidemic in New England in the late seventeenth century 30,000 had been put to death for witchcraft in England, 75,000 in France, and as many as 100,000 in Germany.

Of course, such people found authority for what they did in the Bible, but what they did not bear in mind was that the Scriptures came out of the religious life of the people and not the religious life of the people out of the Bible. Religious life grows and progresses, or should do so if it is to live, as God discloses His revelation, but the Bible, as traditionally conceived, remains static in form, except for revisions, if not in interpretation. Biblical authority of this kind is in archaic ruins about the heads of those who would find shelter under its shattered walls.

## II.

Side by side with Literal Authority appeared another which was destined to exert a much more profound and abiding influence. This may well be designated Dialectic Authority. At its best this type of sanction rose to great heights in the hands of men like Origen, Augustine and Calvin; and in the hands of practical men like Luther and Wesley rendered a distinctive service in the propagation of the Christian message; but, at its worst it became a bewildering barrage of proof-texts strung together with little or no regard for context or historical significance. By this method and process almost anything could be proved to have support in the Scriptures.

The Protestant Reformation by its promotion of freedom accentuated rather than restrained both the use and the abuse of Dialectic Authority, with the result that it soon found itself in a maze of denominations from which it is only now, after four hundred years, finding its way out—if it is. It must be remembered that each of these denominations has its basis in the Scriptures, each has its prophets, and each its defenders—indeed, some even yet defend their respective communions as "The right and only right" to the extreme of excluding their brethren from the Lord's Table when spread in their sanctuaries. This finally became too absurd and un-Christian to be ignored, and better days are now dawning. However, the appeal to Dialectic Authority may still be heard in spacious prattle of fugitive cults on many a radio programme. But even there this vapid vapouring is bound to go the way of the mists before the morning sun.

## III.

For long, translators like Erasmus and Luther had been hard at work rendering the Scriptures into the vernacular of the people; and revisers like Tyndale had been seeking to give the Bible greater simplicity and beauty, and were succeeding to a marvelous degree. Then, there were others like Tischendorf who were anxious that the sacred writings should be as authentic as possible, and so went in search of early manuscripts, and did not seek in vain. Still others studied ancient versions and the Church fathers to the same end. With the impact of this enlarging revelation, the eyes, minds and hearts of men were opened; and there came upon the scene a host of devout and able writers, such as Westcott and Hort, Robertson Smith, Adolph Harnack, and James Denney, to mention but a few. With these men appeared what might be termed Critical Authority. George Jackson used to say that James Denney always wrote with the fear of the critics before his eyes.

In the hands of these scholars the best and earliest texts of the Scriptures were compared and evaluated; the dates of the various writings and their sources were considered; the authorship of books sought, and their theological interests and possible prejudices weighed. To this was added a careful consideration of the situation in all of its aspects, out of which the writings emerged. Such an approach was bound to produce a bountiful harvest of spiritual insight—and of carping criticism.

Then appeared "Form-criticism" to go over the whole field again, but with almost an entirely different appraisal. The skilled craftsmen of this fine art sought to remove accretions, to isolate nuclei, to classify findings, and to separate the primary from the secondary in every oracle of the prophet, parable of the Gospels, and saying of the teacher. The work of this school even disturbed the disturbers, but issued in great good as did the whole critical evaluation of the Scriptures.

## IV.

For some time a fourth type of authority has been emerging, and this because the traditional forms have not been adequate for our needs. For example, none of the forms we possess have been satisfactory in the presence of inevitable war, the necessity of

(Over)

laying up treasure on earth, the growing problem of divorce, and a host of similar questions which are now pressing down upon us, and which cannot be decided, on Christian grounds, by the recitation of a text, no matter how authentic or by whom uttered. It is simply nonsense to contend that if Jesus and Paul were living today they would say precisely the same things they said on the same problems two thousand years ago. Some will want to leap from this point to the conclusion that all Biblical authority has vanished. That is far from my conclusion. I hold that the Scriptures may now be more authoritative and creatively powerful than ever before. But to this end we must search the Sacred Writings for the Authority of Supreme Value. This can be found by identifying the dominant purpose behind any saying, and interpreting the saying in accord with that purpose, and as illuminated by the accumulated Christian witness of the ages. For example, when the Decalogue declares, "Thou shalt not kill," the dominant purpose was to preserve the sanctity of human life. But, there have been cases, and in our present century, when the sanctity of life could only be preserved by declaring war. Or again, in the case of divorce, while this problem should be solved mainly by prevention rather than cure, yet there are cases where the dominant purpose of the Gospel teaching, the sanctity of the marital relation, can best be met by the dissolution of the union, which is no longer a union in the Christian sense. The same solution should be applied to every one of the stubborn problems which have been defying us.

Lest some should think that I am alone in this view I should like to quote the present Archbishop of Canterbury, wherein he applies this principle in a different connection. His Grace in speaking of the Lambeth Quadrilateral, the Scriptures, the Creeds, the Dominical Sacraments, and the ministry —at the second international Anglican Congress, Minneapolis, August 4th, 1954, made this remarkable statement. These are his words taken from "The Living Church":

"The Lambeth Formula was, I think, meant to set down the minimum requirements without which there could not be a properly constituted Church. Then and long afterwards these terms were thought of in that sense, as qualifying standards which some Churches possessed and others did not and which were to be considered by the methods of theological analysis, dissection, definition, and by negotiation and interchurch diplomacy.

"Is it untrue to say that that stage is now passing into anothe in which Word and Sacrament and Ministry are regarded not a qualifying tests, with a class lis of passes or failures, but as gift of Christ, given by Him to Hi Church to be creative of life i Him, and to lead His Church int the fullness of freedom an truth?"

Thus it is that there is no fin word, "Yet I doubt not thro' th ages one increasing purpos runs. . ." The book of inspiratio has sometimes been closed bu never sealed. Under the Divin Hand an on-going process accum ulates the voice of the ages. Th message of this voice is not alway written in ink, but sometimes i is heard from the lips of th lowly, or in the lines of the poe or gleaming majestically from a immortal canvas. But wheneve or wherever it appears, th Remnant knows it for what it i the "Law Written in the Heart.

# Criticism Breeds Unhappiness

## PARENTS and TEACHERS

MARGARET G. WILSON

Last June fifty little five and six-year-olds planned a trip to the Zoo. They were to go on a school bus with two teachers. For two weeks the kindergarten was full of excitement. Everybody hoped for a warm, sunny, bright day. The great day arrived. Everybody was excited and happy and seemingly never noticed the day was cloudy and a gentle drizzle had set in by the time the bus reached the Zoo.

But what did it matter if curls became uncurled and white shoes got polka dot splashes of mud, when there were polar bears, black bears, lions, tigers, elephants, monkeys, alligators, seals, turtles, and so many, many other fascinating and interesting things to see. At the end of the morning the children were just as eager to return to the bus for the ride home as they had been earlier in the day when they had set out for the Zoo.

On the way home the children were talking about the animals liked best, but Phyllis sat looking very disgruntled and out of sorts. Noticing this, one teacher said, "And how did you like the trip to the Zoo, Phyllis?"

"Didn't," came the response. "It was too chilly."

"Well but what animal did you like the very best? There were so many big ones and little ones and funny ones. Which one did you like?"

"None," came the response. "It was chilly and I didn't like any."

"Well, never mind," suggested the teacher, "we had a nice bus ride to the Zoo and are having a nice ride back."

"I don't think it so nice. I think it an old bumpy bus," came the quick retort.

Forty-nine happy children arrived at the school and one unhappy, critical child.

A week later the same little children went on a picnic. It was a perfect day, sunny, warm (not too hot) with a gentle breeze. The children had hot-dogs, potato chips, milk, ice-cream, cookies, suckers, and balloons. That is enough food to satisfy every hungry appetite. And what fun they had with soaring balloons. Every child was eating, smiling, laughing, and having a happy time. It seemed as if everybody was happy, but Phyllis came over with her little face like a thundercloud. "What a day for a picnic" was her only remark—her paper napkin had blown away.

After the picnic, one of the teachers asked if they had had a happy time. They all assured her they did except Phyllis, who said "I didn't. It was too windy."

Ever since, the teacher has thought a great deal about that child. How did she develop such a critical attitude? How was she going to be accepted by other people if she continued to be so critical through adolescence and adulthood?

The teacher had tried so hard to help Phyllis, but the home must have permitted Phyllis to criticize. The parents must have been very critical, or so it would seem.

Instead of criticizing in front of the children, why not go all out in attempting to find kind things and nice things to say about people, organizations, places, or even the weather. And above all else let us all put forth every effort to have our children develop an attitude of kindliness, thoughtfulness and cheerfulness.

More than anything else in the world we want our children to be well and happy, but they will not be if they develop critical attitudes, or if we are critical.

## AUGUST ATTENDANCE CHART

### DIRECTIONS

On a folded piece of white paper draw a butterfly for each child for each Sunday during the month of August.

Each child should colour his own butterflies and cut them out. The teacher may find it necessary to cut the outline of the inside butterfly, leaving the part near the head uncut so it will not separate from the outside piece.

Each Sunday a child is present let him slip his coloured butterfly over the previous one, as is illustrated in the picture.

This is the season when children see many butterflies, and and this chart will be meaningful and interesting for them.

# August and No Sunday School

It has always seemed a grea pity to me to have to close th Sunday Schools for the summer.

However, it may be to you advantage. It is a good time t take an inventory of you material. Remount some of thos pictures that you wanted to d last winter and for which yo never had time. Go over all yot pictures, file them, discard ou moded or faded ones, look over a the old lesson leaflets, separa pictures from the reading, sn the poems and put them in scrap-book, dividing them in Christmas, Easter and speci day poems. Re-order your pape crayons, seals, and be ready f the opening day in September. is a good time to prepare son "charts" and go over your o **Observers** to make a scrap-book chart and handwork suggestion

All these things can be do leisurely during the summer wh you have no Sunday School less to prepare or children to teac and anything done now will mea more efficiency and perhaps le frustration and better teachi next fall.

## For Teachers

Never fear big long words;
Big long words name little thing
All big things have little names
Such as life and death, peace a
war,
Or dawn, day, night, hope, lov
home.
Learn to use little words in a b
way—
It is hard to do,
But they say what you mean.
When you don't know what y
mean
Use big words—
That often fools little people!

*—Anonymous*

# World Council Scholarships

## Two Scholarships

Two young ministers who were ordained at the June sessions of the Montreal and Ottawa Conference of The United Church of Canada, have been awarded scholarships by the World Council of Churches for further study overseas.

**Rev. E. Allister Kirker,** son of Rev. E. A. Kirker, formerly of Nova Scotia and now minister of Rosemount Central United Church, Montreal, will study at the Graduate School of Ecumenical Studies, Chateau de Bossey, near Geneva, Switzerland. Mr. Kirker is an Arts graduate of Carleton College, Ottawa, where he was formerly on the staff of the National Film Board. He was awarded the degree of Bachelor of Divinity at the recent Convocation of McGill University. During his final year of studies Mr. Kirker was student minister of Cote des Neiges United Church, Montreal. He and Mrs. Kirker will sail for Europe in mid-July.

**Rev. Antonio (Nino) R. Gualtieri,** son of the late Rev. D. R. Gualtieri of the Italian Church of the Redeemer, Montreal, and Mrs. Gualtieri, will study at the Protestant Theological Faculty, University of Rome. Mr. Gualtieri has also been a student in the Faculty of Divinity, McGill University, and at the United Theological College, Montreal. For the past two years he has been the student minister of the Methodist Church, Chazy, New York. Rev. and Mrs. Gualtieri will leave for overseas early in August.

Both of these young men will return to Canada early next spring to serve in Home Mission appointments of The United Church of Canada.

### A Fellowship

**Professor S. Vernon Fawcett, Th.D.,** Professor of Old Testament Studies in Union College, B.C., has been awarded one of two World Council Fellowships. He will study Old Testament theology with Dr. H. H. Rowley of Manchester, and with Dr. Norman Snaith of Leeds, followed by further studies in Switzerland and in Palestine.

Prof. Fawcett is the only man in North America to receive one of these Fellowships this year. It is particularly gratifying that it should be given to a Canadian theologian, as the two World Council Fellowships are open to advanced students from all over the world.

Professor Fawcett graduated in theology from St. Stephen's College, Edmonton, then took post-graduate studies in Chicago and in San Francisco. After serving a pastorate, he was called to the Chair of Old Testament Studies at Union College, Vancouver, in 1947.

Rev. Beverly L. Oaten, Director of the Five Oaks Training Centre; Rev. Alvin Cooper, Ph.D., Associate Secretary, Board of Christian Education; the Very Rev. George C. Pidgeon, D.D., and Rev. David Forsyth, Secretary, Board of Christian Education, are shown examining the oak stump pulpit in the Chapel at Five Oaks Training Centre.

# Five Oaks Centre Dedicated

On the 30th anniversary of the formation of the United Church, its first Moderator, the beloved Very Rev. George C. Pidgeon, D.D., took part, by preference, in a significant celebration "which looks forward, not backward, and is a growing edge, not a memory."

In the presence of a large congregation, and assisted by Dr. D. I. Forsyth, Secretary of the Board of Christian Education, Senator Ross Macdonald, the Solicitor General of Canada, Dr. G. A. Wheable, of London, chairman of the Board of Christian Education, and also the chairman of the Five Oaks Board, Revs. Beverly L. Oaten and Jane Bone, of the Five Oaks staff, Dr. Pidgeon dedicated Five Oaks Centre. The choir of Colborne Street United Church, Brantford, under the direction of Markwell J. Perry sang, and Don Muir, vice-chairman of the Laymen's Association of the Hamilton Conference, spoke of the need for continued support. A taped message from the present Moderator, Rt. Rev. George Dorey, D.D., was heard by the congregation.

A unique sundial, designed by Mr. Oaten and executed by Miss Gladys Julien, and an oak stump pulpit, was admired. The stump which forms the pulpit has the form of an oak leaf on its surface.

Five Oaks is now dedicated to its high task of training lay workers in the five Central Conferences.

# Korea Thanks Canada for Relief

June 22, 1955.

Dear Contributors-in-Canada:

After two years of dispensing relief from many sources through Korea Church World Service, these last few months have brought me special joy. Freight shipments of relief from The United Church of Canada at last have come from you to Christian workers in Korea for distribution. During the Korean civil war it was possible to distribute relief goods only through government channels. Our Canadian workers did not have access to this government-army controlled distribution, and it was during these years that many of you, at great expense for postage, sent so many 11-pound packages by mail.

In the fall of 1953 when Mrs. Taylor was visiting us we discussed the possibility of finding some channel through which freight shipments could come more directly to the Churches of Korea for distribution. Arrangements were completed a year ago for UCC bales of clothing to come from Toronto and Vancouver to Korea Church World Service. The first 736 bales arrived just after Christmas. Two other shipments have come since.

Another agency which contributes heavily to Korea Church World Service with used clothing is the Lutheran World Relief. This year they also sent a worker, Rev. James Claypool, who left student work on the Minneapolis campus for two years to come here and supervise the clothing distribution in the villages of Korea. K.C.W.S. distributes its relief through 125 county committees and 19 city committees. A representative from each Protestant denomination working in the area forms the committee. Distributing large quantities of relief is not easy and these county committees need continual challenging to think up new methods of getting it to those in need. One young man was helping with a distribution while he was convalescing. He went out one night at 3 a.m. with the Bible woman. They went to a relief camp and walked up and down the rows of sleeping people in an old warehouse, on a chilly night, and tucked a card into those sleeping hands which had no bedding to cover them. In the morning when they came to the address on the card and turned it in they were given warm bedding. Mr. Claypool's latest plan for distribution is to concentrate on a needy area. Here a team makes a house to house canvass with the advice of local officials. A K.C.W.S. team of strangers can very often make a distribution with more objectivity in a rural area where the distributors are not known personally.

Quite recently when Miss Sandell requested it, from K.C.W.S., she was sent half a bale of baby clothes to give to the needy children she meets in her clinics. Maybe this was a Canadian bale. Children of all ages have accepted foreign style dress. But they do not always know how the garments go together, for example, the Korean word for "sweater" is the same as the word for "underwear." Foreign clothing especially for children is here to stay, and is as common as the big smile and the shout of "Hello-K" that every child calls to the foreigner in the street. Anne Davison.

## Stewardship

Dear Sir,—I wonder if we are falling down with regard to Stewardship, practical common sense economics? Is there any need to argue in favour of an educated ministry? Christ held no brief for ignorance.

What value does The United Church of Canada place on education today? Let us face it, a value of $300.00 per year. That is the amount which we pay for six years' University training. This includes Theology, of course.

I have before me "Salary scale basis recommended for 1955 if funds are available": "Married Lay Supply (who attended Lay School) $2,500.00." "Married ordained, $2,800.00."

Do you think this has any bearing on the shortage of ministers?

Why bother going to all the expense and sacrifice of acquiring an education, when anyone with a talent for preaching and not even a High School education can take a short course and be given a Field in the United Church? What value University and Theological training?

If we refuse to face the issue, and refuse to take any action, we should be prepared for the consequences, and the great United Church of Canada will have failed and will eventually become just another sect. J. C. W. Mitchell.

Ridgedale, Sask.

# PEOPLE *and* CHURCHES

## Presentation Service

**Leaside Church, Toronto, Ont.,** Rev. Charles Murray, minister. At the recent Parents and Presentation Service in the Church School, Mrs. Page, the superintendent of the Junior Department, presented Certificates of Merit to the students, and she herself was presented with a Certificate in recognition of twenty-five years of service, given by the pupils of the first class Mrs. Page taught. Former pupils, superintendents and teachers were present. A number took part, including Mr. C. Bryant, General Superintendent, and the minister, paying tribute to Mrs. Page's years of service.

The Certificate was drawn and printed by Mr. J. Buckle, a Leaside fireman. A bouquet of flowers was presented by former pupils, as well as personal gifts. Today's pupils gave Mrs. Page a tray and bonbon dishes; her staff a beautiful four hundred day clock.

Mr. J. Pember, first General Superintendent, paid tribute to Mr. M. McAlpine for organizing the service. The W.A. served refreshments.

Mr. C. Bryant, General Superintendent of Leaside Church School, Toronto, is shown presenting a silver rose bowl to Mrs. W. F. Page, on the occasion of the celebration marking her 25 years as Superintendent of Junior Department.

## An Unusual Course

Thirty teen-agers met as a catechumen class in the manse of Rev. R. W. Armstrong, each Sunday afternoon for over three months, taking an unusual course in preparation for Church membership. Starting in the middle of January, the teenagers of Britannia Church, Ottawa, sprawled on the floor and discussed what it means to become a member of Christ's Church. In addition, accompanied by the minister, they attended a meeting in the Salvation Army barracks, went to a session at Carleton College, where Dr. McLeish, Registrar, an active United Church laymen, talked to them on Christian citizenship. They visited other Churches, and ended up with a visit to the House of Commons, where several Members of Parliament talked about the duties of Christian citizenship.

At the close of the course, and before joining the Church on Sunday, May 1st, at a very impressive service, a tape recording was taken as some of the teen-agers gave their impressions of what it meant to them to join the Church and follow Christ.

An interesting, and perhaps unexpected by-product, is the fact that several of the parents of the boys became interested, and transferring their membership from other Churches in distant points, accompanied their daughters and sons in joining Britannia United Church. J. R. M.

Mr. Robt. C. Shaw has been appointed Director of Boys' Work at Woodgreen Community Centre. He is completing his theological course at Emmanuel College and will graduate June, 1956. At present he is student minister at Almonds Church, Pickering, Ontario.

## Organ Dedicated

**Kendal Church,** on the Newtonville (Ont.) Charge, Rev. S. J. Pike, minister, dedicated a new Hammond organ, in memory of the late Mr. J. S. McLean, Toronto. Mrs. J. S. McLean made the presentation on behalf of her family and herself. Mr. McLean was born in the community. To the organist, Mrs. Jas. Swarbuck, and her associate, Mrs. Wm. Jackson, Mrs. McLean presented the key.

The minister dedicated the organ, assisted by Rev. Thomas Wallace, a former minister; Dr. Lorne Henry, Toronto, a native of Kendal, and Rev. Roy Rickard, a former teacher, who preached his first sermon in that Church. An organ recital followed the service.

*Photo by Carson Studio, Port Hope*

The new Hammond Organ presented to Kendal (Ont.) Church in memory of the late Mr. J. S. McLean was dedicated recently. Seen above, left to right, are: Mr. Frederick Geoghegan of the Hammond Company; Rev. Roy H. Rickard; Mrs. William Jackson, assistant organist; Mrs. James Swarbuck, organist; Mrs. J. S. McLean, who made the presentation on behalf of herself and her family; and Rev. S. J. Pike, minister.

## Designation

A service long to be remembere was held in Grand Bend (Ont. Church on Sunday, May 29th when Rev. and Mrs. M. M. Irwi were designated as missionarie for Korea. Mr. Irwin has been fo two years a Chaplain in the arm at Ipperwash Camp, and he an Mrs. Irwin chose Grand Bend a their Church home. Service wa conducted by their pastor, Re Wesley C. Smith, and the speake was Rev. D. H. Gallagher, D.D Secretary of the Board of Oversea Missions. Rev. and Mrs. Irwi spoke briefly, telling of thei reasons for offering themselves a missionaries. Also present wer Rev. and Mrs. Dahms of Listowel parents of Mrs. Irwin. A receptio was held in the Sunday Schoo where a suitable presentation wa made.

**Trinity Church, Burlington Ont.,** Rev. R. Keith Love, minister, held a W.M.S. Sunday o June 5th, with Mrs. H. J. Mullet of Toronto as speaker. With he husband, Dr. Mullett, she serve The United Church of Canada a the University of West China fo 35 years. Mrs. Mullett spent tw years under the Communis regime, and it was of her experi ences during this period that sh spoke. Rev. Herbert A. Boyd wa in charge of the services.

**Rev. A. W. McIntosh, D.D.,** o Vancouver, has had the unique experience of being present a both the 50th and 100th Anniversary services of the Belwood, Ont., Church. He was ordained and married there, and was the minister at the time of the Golden Jubilee. Now retired in Vancouver, Dr. McIntosh with his wife returned for the Centennial. He preached the sermon.

Rev. W. J. Booth, Orangeville, also a former minister; Rev. Henry Duckworth, D.D., Hamilton, and Rev. Eveleigh Smith, Th.D., Dunnville, are special preachers during the Centennial services.

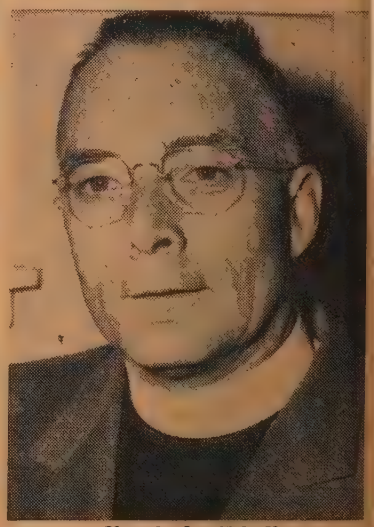

*Photo by Lee Holt, Vancouver*

Rev. N. D. McInnes, Vancouver Heights Church, Vancouver, B.C., will broadcast over the Dominion network of the C.B.C., Sunday, August 28th, 4.30-5.00 p.m., E.D.T.

Mrs. Stuart Osmond

## 50 Years in Choir

**Mrs. Stuart Osmond** has marked the Golden Jubilee of her entrance into the choir of St. Paul's Church, Ormstown, Que. As a small child, Clara Sadler listened as the choir, in which her mother was a member, rehearsed for Sunday services. She was asked to join, and has been a member ever since. Her husband, Mr. Stuart Osmond, and her sister, Mrs. Percy Osmond, organist, and brother-in-law, Mr. P. Osmond, choirmaster, are loyal members also.

In recognition of these years of almost uninterrupted voluntary service Mrs. Osmond was presented with two appropriate gifts: from her husband, **The Hymnary**; from the Session, the Book of Psalms, both of which were appropriately inscribed.

Mr. Charles Rennie and Rev. T. A. Carmichael

## Licensed

**Charles Rennie** was created a Lay Preacher, at a licensing service held by the Presbytery of Niagara in St. Andrew's Church, Port Dalhousie, Ont., with Rev. G. C. Quigley in charge. Officers of Presbytery took part. Dr. Bert Howard addressed the gathering. Following the service the Session represented by Mr. Howard Craise presented Mr. Rennie with a briefcase.

## Served 50 Years

Rev. R. B. Layton, minister of Ritchie Church, Edmonton, Alta., concluded his pastorate in June, completing fifty years as a minister. Ordained in Nova Scotia, and married to Miss Louise MacLeod, he served there with an interval of study in Scotland and service as a missionary in Trinidad. In 1924 he went to Lacombe, Alta., and has been identified with the work there ever since, being President of Alberta Conference and on the Senate of St. Stephen's College. Since 1948 Dr. Layton in Edmonton has organized the Pleasantview and Ritchie Churches.

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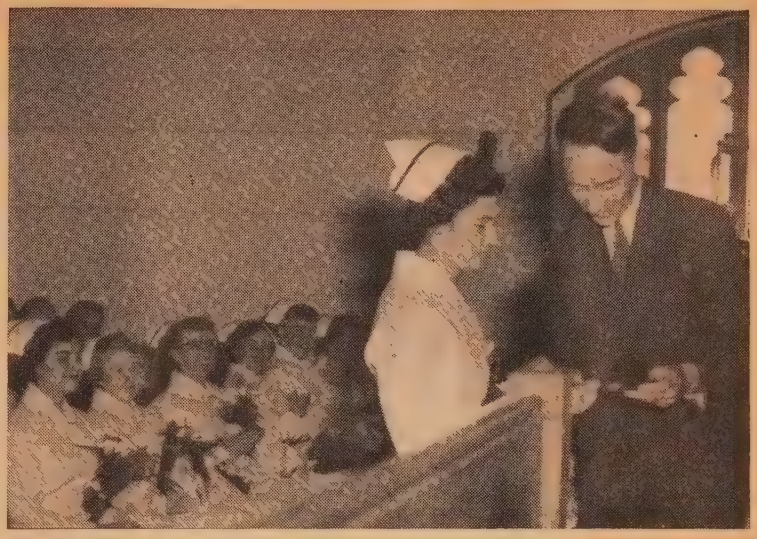
**Lacadena (Sask.) Church**, Rev. W. S. Poulton, minister, held fifth anniversary services with Rev. J. S. Sinclair, Rosetown, as special preacher. Despite rain, 65 people attended the congregational supper in the evening, followed by music and addresses.



Eighteen nurses graduated this year from the Archer Memorial Hospital, Lamont, Alberta, the service being held in the United Church. Photo shows Miss Bretta Ross, Saskatoon, receiving the Gold Medal for General Proficiency from Dr. Lloyd Thomas. This is given by the Alberta Conference Hospitals Board.

*Photo by Newton, courtesy "The Ottawa Evening Citizen"*

Teacher-Evangelist of the Chinese Mission and Christian Association of Ottawa, Dr. Yau S. Szeto, was ordained as a minister of The United Church of Canada by the Montreal and Ottawa Conference in St. James United Church, Montreal, on Wednesday, June 1st. Earlier, Dr. Szeto had been licensed to preach by Ottawa Presbytery. Pictured are, right to left: Dr. Szeto; Rev. J. Lorne Graham, D.D., committee chairman of students and colleges; Rev. L. O. Bunt, Presbytery chairman; and Rev. Duncan McRae, D.D., minister of Eastview United Church, Ottawa, and former missionary in South China.

## Dedication

**St. Matthew's Church, Rideau Heights, Kingston, Ontario**, R. G. Nodwell, student minister, was recently dedicated. The minister was in charge, and others participating included the Rev. C. E. J. Cragg, D.D., supervising minister, Rev. H. J. Bell, Secretary of Kingston Presbytery, and Rev. H. A. Kent, D.D., guest speaker.

Following the processional the ceremony of giving the key took place. Mr. M. M. Rines, chairman of the Building Committee, presented the key to Rev. H. J. Bell, who in turn gave it to Mr. Nodwell. The congregation participated in the Act of Dedication, the words of consecration being pronounced by Dr. Cragg.

Much of the work was done by members on a voluntary basis, the finishing work being in charge of Mr. Elmer Wright. Chancel furniture was made by Mr. D. Rider, a member. A Pulpit Bible, Hymnary, and Offering Plates were presented by various youth groups of the Church.

Mr. Nodwell, who has been with the congregation over a year, is entering his final year in Queen's next fall.

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**The Loyalist Club** of Lundy's Lane United Church presented the drama "Simon the Leper" on Palm Sunday night, under the direction of Miss Grace Dennis. Mrs. O. N. Reilly arranged the stage, and Mr. Russell Walker took care of the lighting and Mrs. W. Coombes, the costuming.

Proceeds go to the Organ Fund.

## 50th Anniversary

**Conquest (Sask.) Charge**, which is as old as the Province, held special events to mark the occasion. On June 5th and 6th the congregations of Ardath, Bounty and Conquest gathered in the Bounty Church for services of thanksgiving and reconsecration. Rev. W. Dormer was the guest minister. He began his ordained ministry on this charge in 1949, and is now at Fairview. Special music was sung for the occasion.

At the anniversary banquet the birthday cake was cut by Mrs. Stevens and Mrs. D. C. Matheson, Charter members of Bounty W.A. Later they were presented with Life Memberships and Pins in the W.A.

Short histories of the three congregations were given by long-time elders, Gordon Smith, Bruce Girvan and Henry Head.

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**Simpson Ave. Church, Toronto, Ont.**, Rev. W. A. Morris, minister, held the Sunday School Anniversary on Christian Family Sunday. Every department took part in the programme of the day, and an offering was taken for special projects. Decorations were 500 pots of pansies, given by a member of the congregation in memory of his mother.

Rev. A. I. Higgins, MacKay Church, Ottawa, conducted a week's Mission at Mark Street Church, Rev. N. D. Patterson, minister. Left to right: Rev. A. I. Higgins, Rev. N. D. Patterson.

# EVANGELIZE

(*Continued from page 2*)

**Tribute to Rev. J. A. Fraser** A warm tribute was paid to the Rev. James A. Fraser, the Past President, for his leadership and for the fine service he has rendered to the Maritime Conference. The resolution ended "The Rev. James A. Fraser will long have a place in the affection and appreciation of our Church in the Maritime Conference as one who set a high standard of achievement and influence as President of the Conference." Mr. Fraser leaves the Conference with the best wishes of all as he takes up his new duties with the Board of Pensions.

Fourteen candidates for the Ministry were ordained in the Sackville Church by the President, Rev. E. V. Forbes, D.D., assisted by the ministers of the Church, Rev. J. G. Russel, and others. The ordination sermon was preached by a layman, Dr. C. L. Gass, who took as his subject "The Mountain Top and the Road Below." In the evening the Rev. D. H. Gallagher, D.D., spoke on "What's in a Name?" and one young woman was set apart as a deaconess, namely, Miss Gloria Mae Kilpatrick of Amherst. Miss Kilpatrick will be in the employ of St. Paul's Church, Fredericton, N.B.

There were seven ministers whose jubilees were celebrated. The oldest has been ordained for seventy years. In all, their years of ordination totalled 390 years. The oldest, the Rev. George W. Whitman, is hale and hearty at ninety-nine. Three were present at the Conference: Revs. J. W. Obrien, J. S. Gregg and G. A. Christie, D.D. The others were Revs. G. W. Whitman, J. R. MacKean, C. A. Sales and D. B. Hemmeon, D.D.

During the coming months the Conference will be giving thought to the matter of the length of service to be required of ministers who come into our Church from other Churches. The suggested basis of consideration is that they should serve the United Church for a period of at least five years and serve in the Conference in which they are received for at least three years.

*Photos by Editor*

Rev. B. B. Snow (left), Botwood, Past President of the Newfoundland Conference, is shown above handing the gavel to the new President, Rev. R. N. Rowsell, Brigus.

# Hamilton to Sudbury

## Conference Met In the Nickel Belt

W. M. B. METCALFE, Elmira, Ontario

**Devotions** "The only way people can see the forgiving love of God is to see it in us." His devotional addresses punctuated with such provocative and pointed sentences, Dr. Harry Denman, Secretary of the General Board of Evangelism of the Methodist Church, U.S.A., held delegates to Hamilton Conference in rapt attention. Lay and clerical members of the Conference, meeting in St. Andrew's Church, Sudbury, from June 2nd to June 6th, were deeply stirred each day by the pungent and powerful preaching of Dr. Denman.

**President** Elected on the opening day, the Rev. Simon Edworthy of Simcoe, Ontario, was a popular choice for President. The retiring President, the Rev. Waldemar Williams of Hamilton, reviewed with optimism in his presidential address the Church's obligations and opportunities.

Apt and appropriate words of welcome were voiced by Sudbury's Roman Catholic mayor, Mr. Leo Landreville, and Dr. Earl Lautenslager, minister of St. Andrew's, invited the delegates to make themselves at home on this first occasion of a meeting of Hamilton Conference in the famed Nickel Belt.

**Missionaries** Conference developed a keen personal interest in the Rev. and Mrs. Eric Read, designated as missionaries to Northern Rhodesia, sent forth from Canada's Nickel Belt to serve in Africa's Copper Belt. The congregation of St. Andrew's Church, Sudbury, appropriately took action to adopt Mr. and Mrs. Read as its personal representatives overseas, though Mr. Read's home is Elmira, Ontario, and Mrs. Read is a native of Chilliwack, B.C.

**Reports** Reports of committees were well received and on occasion thoroughly debated on the floor of Conference. As is customary in dealing with the contentious issues involved in the report of the Committee on Evangelism and Social Service, discussion was prolonged beyond the allotted time. One Hamilton delegate urged Conference to commit itself officially to support and endorse such movements as the Billy Graham campaigns and Youth For Christ. The committee felt that while we must be interested and active in evangelism it is not wise to identify the Church with every form of mass evangelism. The committee's memorial to General Council on peace and the banning of nuclear weapons evoked thorough discussion.

**New Appointment** While past meetings of Hamilton Conference have been of divided opinion concerning the need for a Field Secretary for Christian Education in the Conference area, the announcement that Rev. Clarence H. Ferguson had been appointed to undertake this duty for Hamilton and London Conferences was received with satisfaction. Mr. Ferguson has taken an active interest in Christian education throughout the more than twenty years of his ministry; his contribution as Field Secretary will stimulate and enrich Christian education in the Churches of the Hamilton Conference. The Christian Education Committee urged support of the work done at Five Oaks Christian Training Centre. Conference heartily agreed with the committee's commendation of the personal efforts of Rev. B. L. Oaten, Director of Five Oaks.

**Memorial Service** Four members of Conference, the Rev. John Albert Leece, the Rev. John McKinnon, the Rev. Burnside Russell and the Rev. J. A. Wilson, have "passed over and all the trumpets sounded for them on the other side" during the year. Fitting tribute was paid to them in a memorial service.

Ordained at the Newfoundland Conference were: Sitting, left to right: J. Berkley Reynolds, Leslie Critch, Clarence Stanford. Standing: David Lovewell, Eleaser K. Norman, Harold Martin, Calvin Evans.

The oldest member of Conference, Rev. Ezra Broughton, Brigus, Nfld., (right) and one of the ordinands, Calvin Evans.

**Ordination** Standing room only was available at four o'clock on Sunday, June 5th, in St. Andrew's Church as the Ordination Service began. Ordained were A. A. Calder, D. J. A. Cook, G. E. Elliott, F. R. Jackson and Norman Penrose from Hamilton Presbytery, Lorne O. Keays from Sudbury Presbytery, A. W. Lang and Eric A. Read from Guelph Presbytery, J. W. Strapp and D. M. Stringer from Brantford Presbytery. Miss Elsie Portia Bunner was designated and sent forth as a Woman Missionary at this same service. Rev. E. M. Aitken, D.D., Hamilton, preached appositely to the capacity congregation and the Ordinands.

**Service of Witness** Business sessions of Conference continued on Monday, but the finest hour of Conference was reached on Sunday evening when nearly twenty-five hundred members of Sudbury and district Churches gathered for a service of witness in the Sudbury Arena. This was the beginning, in the Hamilton Conference, of the nation-wide campaign for re-dedication of United Church members. Dr. Denman, in his last message to the Conference, again powerfully stirred his audience to a deeper perception of the Christian faith, its application and its power. Massed choirs of Sudbury and suburban Churches sang under the direction of Mr. Grant Boland of Copper Cliff, with Mrs. Janetta Mustard at the organ.

Hospitably entertained in the homes of Sudbury district Church members and amply fed by various women's groups at the Conference Church, most delegates to this thirty-first annual session of the Hamilton Conference were convinced that it was a decision of wisdom to "go north" this year.

## Presentations

**Rev. Walter Poulton and Mrs. Poulton** were given a farewell presentation by the Kyle (Sask.) Church on the Lacadena Charge, in the form of a Mixmaster and a purse of money. Mrs. Poulton also received a bouquet of flowers from the Afternoon W.A. After a four-year pastorate Mr. Poulton has accepted a call to Westminster Church, Regina, Sask.

**Rev. D. H. Woodhouse, Arnprior, Ont., newly elected President of the Bay of Quinte Conference.**

*Photo "Sault Daily Star"*

**Meeting at Sault Ste. Marie, the London Conference unanimously passed a recommendation from the Evangelism and Social Service Committee to the Board of Evangelism and Social Service to study the Credit Union movement and give guidance in this matter to its Conference and Presbytery conveners. Pictured above discussing credit union services are, left to right: Earle Reed, Lay delegate from Woodstock, a Director of the Ontario Credit Union League; Dr. J. R. Mutchmor, representative of General Council to the Conference; Rev. J. C. Eastcott; Rev. J. A. Walker, Windsor, President London Conference; and Don Smith, Credit Union Fieldman.**

# Rambler's Column

VICTOR FIDDES

## The Clerical Collar

The wisdom of wearing clerical garb is good for discussion when Protestant clergymen get together. The question, fortunately, is not a doctrinal one. The clerical collar does not make a person a minister any more than the wearing of a red tie makes him a layman. It simply identifies him as a minister. The question therefore is simply whether or not the minister should identify his calling. Soldiers and policemen identify their professions. Medical doctors and school teachers do not. Protestant ministers sometimes do and sometimes do not.

Attendant upon the wearing of the clerical collar are a number of minor irritations. The writer has found that the wearing of the bib and tucker invites (a) the stares of strangers, (b) the confessions of men who have been drinking (Padré, my mother was the saintliest Methodist God ever made!), (c) the enquiries of visitors who are lost (Can you tell me, Sir, how to get to Bulldozer Crescent?) These irritations are trivial, but nevertheless real.

Real but no less trivial are some of the practical advantages. In this day of high cost haberdashery the saving on white shirts is no negligible factor. The clerical bib also protects the throat and chest in damp weather, and it is said that the incidence of pneumonia among clergy who wear the collar is slightly lower than among those who do not.

The great practical advantage, of course, the advantage which, in the writer's opinion, far outweighs all the disadvantages is the fact that the wearing of the clerical collar obviates the need for identification. A minister who wears the collar can go ahead from the point at which he meets a person without having to explain who he is or why he is there. This advantage is of the first importance in large communities when it comes to paying hospital calls and visiting newcomers. The writer has learned from experience that his pastoral work is greatly facilitated if he does not have to begin a call by justifying his presence.

Perhaps Tom Fallon, one-time superintendent of Scotland Yard, oversimplified the case for the uniform, but there is more than a grain of wisdom in the advice which he facetiously gave to a group of trainees. "You are now about to be let loose upon the unsuspecting inhabitants of this great metropolis," he said. "When you find yourselves alone, clothed in all the majesty of the law, I advise you to stand your uniform on the corner of the street and remain very quietly within it. If you wish to do that, all will be well." Assuming that his profession has gained the respect and confidence of people, the man who lets himself be known by his profession has an initial advantage from which to work.

# Dedicated

**Grace Church, Caledonia, Ont.,** Rev. Edward W. Shaw, minister, dedicated a new addition recently, the Moderator, Rt. Rev. George Dorey, D.D., officiating. The minister conducted the service, assisted by his father, Rev. Wm. G. Shaw. In the evening Rev. W. Williams, President of Hamilton Conference, preached, assisted by Dr. L. E. Smith. At the Fireside, representatives of town and municipality brought greetings, and Mr. Bruce Brown, the architect, the contractor, Mr. Leeming Oliver, and the chairman of the Building Committee, Mr. E. Osborne Boose, took part in the presentation of the keys. Rev. A. J. Elson and Rev. Floyd Honey were preachers on the next Sunday, and special events took place in the following weeks.

**Millgrove (Ont.) Church,** Rev. W. A. Dempsey, minister, dedicated their new parsonage early this year, and in May held Open House for the congregation. It was begun in October under the direction of a member, Mr. Lorne Hamilton. Many of the three congregations, Glenwood, Rock Chapel and Millgrove, gave volunteer labour, and various furnishings were donated, keeping the cost well below $11,000.

**"An Expanding Canada Expects an Expanding Church"**

**The Fall Crusade of The United Church of Canada, using the above theme, will open in Charlottetown, P.E.I., on Sept. 27th with the Moderator, Rt. Rev. George Dorey, D.D., and Rev. John S. Bonnell, a native son, now minister of 5th Ave. Presbyterian Church, New York, as special speakers.**

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ST. HYACINTHE, P.Q. - CANADA

# MINISTRY

(*Continued from page* 3)

personal relationship with Christ. It is the Creator who creates anew, and the new-born enter into a vital union with God in Christ. According to St. Paul it is the man who is "in Christ" who is "a new creation" or "a new creature." (2 Cor. 5: 17.)

### "Come Unto Me"

At the door of the sinner's heart Christ stands and knocks. He will enter in answer to genuine repentance and faith. To the burdened He comes offering to put His strength under their load. We must never overlook the fact that the gracious invitation of Matthew 11: 28 follows the declaration of Matthew 11: 27. Look at them: "All things have been delivered to me by My Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal Him." Out of this self-consciousness of Jesus arises the invitation: "Come unto me, all who labour and are heavy-laden, and I will give you rest." To the dying is Jesus' own assurance given: "When I go to prepare a place for you, I will come again and will take you to myself; that where I am you may be also." (John 14: 3.) For every need Christ is Himself the supply. It is He who saves. He does not send help; He helps. It is through a union of hearts that He works.

After a ministry of over sixty years let me testify that there is no privilege as precious or satisfying as this one of presenting this Christ to men. We have the opportunity for doing it from the pulpit and in the personal ministrations of the pastorate. Often the minister meets indifference; occasionally hostility: but everywhere he finds people heart-hungry for God. The relationships established in meeting this need are the soul's delight. But the minister must have found Christ for himself in order to rise to his opportunities.

### The Teaching Ministry

There is also the teaching ministry. As Prof. C. H. Dodd has pointed out, the "teaching" always follows the "preaching" of the Gospel. According to 1 Corinthians 3: 1-4 and Hebrews 5: 11-14, divine truth is to the soul what food is to the body — its sustenance and support. There is the milk of the Gospel for the "babe in Christ," and substantial doctrine for the mature. Again, let an old minister bear witness to the inexhaustible riches of the Word of God. The preacher who finds in the Bible his subjects and the material for their treatment will open up veins of precious ore, and each vein developed leads to another more productive still. It is his function to state this truth in the thought forms of his own time and to show their bearing on the lives of the people before him. We have sometimes heard thoughtful sermons that showed fine learning and original thinking but had no bearing on the lives of the young people before the preacher; again, we have heard sermons bristling with practical wisdom but with the thinnest content of truth behind them. Each lacked an element necessary for real preaching. There must be truth re-stated in the terms of present-day thinking, and it must be brought to bear on the needs which people feel.

A temptation to which many preachers succumb is to concentrate on the expressions of Christianity. The so-called "Social Gospel" is a case in point. Now the bearing of the teaching of the prophets and of Christ on the social problems of the hour is important. Our religion must express itself in all human relationships, or it is useless. The family, the community, the nation, and the world have wrongs to be righted and improvements to be made which call for treatment by the prophets of each generation. But when the preacher makes these issues central, he cuts himself off from the source of the moral energies that are behind all human progress. Men who make the ideals of the hour centre of their faith and the substance of their message dry up the springs of their own spiritual experience. Dr. Joseph Vance of Detroit once described the efforts of certain Churches to support the American Revolution. To them the liberties for which Washington fought were sacred rights and they made their pulpits ring with their arguments and denunciations. But they killed the spiritual life of their Church, and, he added, if it had not been for "The Great Awakening" those Churches would have gone out of existence. To bring Christ into the lives of His people is the centre and soul of the preacher's function in every age, and particularly in our own. When Christ becomes one's Saviour and Lord, certain consequences must follow, and the minister must point them out. But none of these things is possible until "Christ is formed in them." To bring this about is the primary aim of the Gospel, and it is Christ thus presented, who will work through His people to the ends He has ordained.


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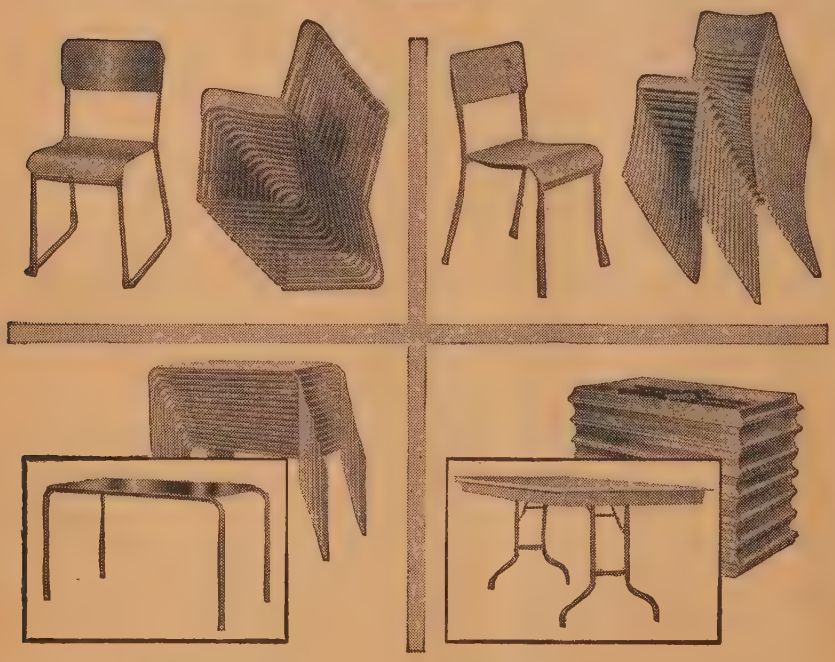

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# CANDIDATES

(*Continued from page* 1)

The situation is clearly not one to encourage complacency. With our need steadily increasing as our work expands, our efforts must surely be continued and extended, particularly in those areas in which the present response of youth is no more than holding its own. There is abundant evidence that young people will answer the call to this service when it is sounded in their ears. It is for all who love the Church to help them to hear God's voice crying, "Whom shall I send and who will go for us?"

## New Chairman

**Rev. C. Andrew Lawson, D.D.,** minister of Timothy Eaton Memorial Church, Toronto, has been appointed Chairman of the Board of Colleges and Secondary Schools of The United Church of Canada. He succeeds the Rev. Wilfred C. Lockhart, Ph.D., who goes to Winnipeg as Principal of United College.

*Photos LAC J. McKinnon*

The three Chaplains taking part in the recent dedication of the Protestant Chapel at the RCAF Station, Bagotville, Que., were all United Church. F/L Rev. Wm. Archer, Station Chaplain, conducted the service; G/C Rev. F. McLean, Director of Religious Administration (P) RCAF, preached the sermon and conducted the dedication service, assisted by S/L Rev. Wm. Rodger, Air Defence Command Chaplain. Shown above, left to right: G/C F. McLean, F/L Wm. Archer, S/L Wm. Rodger.

The new Protestant Chapel, Bagotville, Que.

**Essex Presbytery** marked the 30th Anniversary of Church Union by an emphasis on Extension Work and a Rally in the Windsor arena, when Rev. Leonard Griffith of Ottawa was the special speaker and the music of massed choirs was enjoyed.

## New Cabin

The C.G.I.T. Camp at Lake Brereton, Manitoba, will have a new cabin this summer. The building will be a memorial to Miss Tanyss McLeod, for many years active in C.G.I.T. leadership in Winnipeg and one of the founders of Camp Brereton.

The cabin, which will be for the use of camp leaders for study and relaxation, is made possible by the gifts of former friends in the United States, Great Britain and Canada, to the Tanyss McLeod Memorial Fund. The Fund is sponsored jointly by the Winnipeg and Manitoba C.G.I.T. Boards.

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**Trinity Church, Abbotsford, B.C.,** Rev. A. L. Elliott, minister, climaxed years of effort recently and burned the mortgage at the congregational dinner. The building is valued for insurance purposes at $45,000. Rev. H. D. Collins has accepted a call to Trinity Church in July.

**Sunday School Rally** for Saint John, N.B., and District was held in Centenary-Queen Square Church, April 17, 1955, and 1,400 were present.

**Bruce Presbytery** met in Pine River, Ont., with Dr. George A. Little as speaker on the Every Family Plan of **The Observer.** Laymen's Rallies were planned for Ripley and Parkhead with Magistrate Groom and Mr. A. Gibson Mackie as speakers.

**Rev. Maynard W. Booth** of the Montreal Auxiliary Bible Society has accepted a transfer to Rhodesia, Africa, where he will be Secretary of the British and Foreign Bible Society Agency in North and South Rhodesia and Nyasaland.

**Innisfail (Alta.) Church** Sunday School Choir under the direction of Mrs. H. A. Little scored a great success in Crescent Heights Church in Calgary, Alberta, on Sunday, March 27th. Mr. George T. Ingham, Superintendent, was complimented by Rev. R. Ashford on the success of his work. The choir came to Calgary by motorcade arranged by Mr. Ted Carruthers.

**Lakeview Church, Regina, Sask.,** held the ceremony of turning the first sod recently with Rev. R. J. McDonald, D.D., first interim minister of the congregation and the present assistant, officiating. Rev. G. G. Heffelfinger, Chairman of Regina Presbytery, conducted the service with the minister, Rev. J. R. Hord. The new Church will cost approximately $300,000. The Church Hall and Community Centre opened in 1951 cost $135,000. The congregation was formed in 1947.

**Eden (Ont.) Church.** On June 19th the Sunday School celebrated its 100th anniversary with the Rev. A. C. Forrest, Editor-Elect of **The United Church Observer,** an old Eden boy, as guest speaker. Organized in the little log home of Wm. White, across the road from where the Church stands, the school met in various homes, then in the log school, and three years after formation in the Church. Today the Sunday School has representatives of the original congregation.

## New Type Service

**Yonge Street Church, Toronto, Ont.,** Rev. Gordon C. Smyth, minister, is to try a new type of Sunday evening service from Oct. 1st. To be known as "The Sunday Evening Hour" it will be held in the large Community living-room of the Church. It is to be as "dynamic, intimate, friendly and inclusive as possible," and in charge of the minister. Speakers are to be the rule—experts from all areas of life.

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**St. Eustache Sur Le Lac (Que.) Church,** Rev. J. Stanley Kennedy, minister, recently turned the first sod for their new building, the Chairman of Montreal Presbytery, Rev. J. W. Patterson, officiating.

The community has grown so rapidly the Church erected in 1927 was outgrown, and recent services have been held in the Protestant school.

It is expected the building will be completed in early December.

## West China Reunion

Missionaries of The United Church of Canada who formerly served in West China, but who are now living in Western Ontario, held a reunion and picnic on June 18th on the grounds of the home of Dr. Cecil Hoffman, at Union, south of St. Thomas. About 40 attended, including 14 former missionaries and their families. Before they were obliged to leave China, some had seen over 40 years of service, and others periods varying from only a year or more. Three of the missionaries at the gathering, and many of their children, were born in China

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At **Plainfield (Ont.) Church,** on Sunday, April 17th, a special service of dedication was held when a Cross for the Communion Table was dedicated to the memory of the late Mrs. Charlotte Tanton, wife of Rev. W. R. Tanton, Toronto. The memorial was donated by cousins of the deceased, Mr. and Mrs. H. McCreary of Plainfield. Those taking part were the ministers of the pastoral charge, Rev. Edward J. Kersey, who dedicated the cross and spoke on its significance, Rev. J. F. Everson, Belleville, and Rev. W. N. Walker, Stirling, Ontario. Friends from Napanee, Trenton, Oshawa, Belleville, Tweed and Toronto were present.


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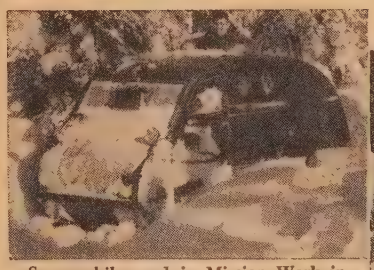

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**Trinity Church, Hanover, Ont.,** Rev. Edgar G. Cowan, minister, dedicated a stained glass window, a memorial to Mr. and Mrs. John Mills and their son, Jack Burton Mills. It was unveiled by a daughter, Mrs. Frank Leslie of Toronto, Ont., and accepted on behalf of the congregation by the minister, Rev. E. G. Cowan, and dedicated. Mrs. Don Durham, of Saginaw, Mich., and Miss Marie Mills of Ottawa, two other daughters, were also present. Mr. Mills came to Canada from Ireland and settled in Hanover in the early 1900's. He and his wife were closely identified with the work of the Church and the community. Their son who died, aged 23, had been active in the Church also.

**Rev. A. H. E. Barker,** Hamiota, Man., called to be associate minister at Knox Church, Regina, received tribute from all organizations of the Church for the encouragement and guidance he had given them. They wished him all success in his new work.

**Rev. Greer W. Boyce,** Recording Secretary of the Winnipeg Presbytery, when driving home from the Manitoba Conference at Brandon, with his Clerk of Session, was in collision with a car whose driver evidently had fallen asleep. Mr. Boyce's car was hit head-on and rolled into the four-foot deep water-filled ditch. Those following did not believe anybody could come out alive, but Mr. Boyce and Mr. McKay clambered out, bruised but otherwise unhurt. The only fatality was the Minutes. Written in ink they did not survive several hours' immersion in water.

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*Photo by Gordon R. McKay, Toronto*
St. Andrew's Church Young People presented "Pinafore." Above are shown Karen West, a member of the Chorus, and Dead Eye Dick played by John Woodyard.

## Presentation

**The Kemptville (Ont.) Church** honoured Rev. Clarence H. and Mrs. Ferguson and Patricia on their departure for London, where Dr. Ferguson takes over the duties of Field Secretary of Christian Education.

## Four in a Family

At the ordination of Rev. W. Morris by the Montreal and Ottawa Conference this year, his father, Rev. J. T. F. Morris, and his two brothers, also ministers, were present and laid their hands on his head.

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Four members of **Belmont Ave. Church, Victoria, B.C.** — Mrs. Aaron Parfitt, Mrs. Gaetz, Mrs. Wilderspin and Mr. C. Banfield—who attended the Cottage Sunday School 65 years ago, were present at the 64th Anniversary service which honoured old-timers. The main part of the present building was first used for Sunday School purposes in 1895. Services were held later and the first ordained minister took charge in 1912.

Rev. T. Lanceley, of Strasburg, Sask., followed Rev. M. Dobson as minister in July.

**Aberdeen (Sask.) Church,** Rev. F. Phinney, minister, combining Anniversary and Dedication Services, gathered in large numbers to dedicate the new basement, for which the Church had been raised up, and which will give the needed space. The Woman's Auxiliary furnished it completely and followed the dedication with a supper and concert.

**Fairlawn Church, Toronto, Ont.,** Rev. Geo. E. Trimble, D.D., minister. At a recent morning service, Mr. J. H. Stephens, Clerk of Session, on behalf of the congregation, presented the minister with a Doctor of Divinity gown, upon the occasion of his being honoured with the degree from Victoria University — his Alma Mater. At the open meeting of the Church School, Mrs. Trimble was presented with a bouquet of flowers, and Dr. Trimble with a double Parker pen and pencil set.

# Missionary and Maintenance

My first official word to the Church would be my tribute to my illustrious predecessor, Dr. Denzil G. Ridout. I sit in his chair. I cannot fill it physically, emotionally or spiritually, but I shall do my best.

My next word is a whole cargo of thanks to all the hundreds in our great Church who have written me and been so rash as to wish me well in my new position. There is only one way I can do well and that is to reach our Missionary and Maintenance Objective of $5,000,000 this year.

I know that all who wrote me will forgive me if I take the liberty of quoting from a letter from Sid Green of Charlottetown, P.E.I. — "God has indeed called you to a great and glorious task and I am going to celebrate the occasion by increasing our envelope givings One Dollar per Sunday on the red side, beginning July 1st."

May I issue an open invitation to join the "Sid Green" Club. All you have to do to qualify is to increase your Missionary and Maintenance contribution in your own Church by One Dollar a Sunday. Send us your name and we will send you a certificate of membership.

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H. E. D. Ashford,
*Secretary.*

# EDUCATION

(*Continued from page* 3)

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These two emphases then, the maintenance of educational communities whose background is Christian and the teaching of Religious Knowledge as an essential and integral part of the curriculum, are among the contributions which our Secondary Schools and Colleges make. There are other important contributions which the scope of this article does not encompass. The writer, who has some responsibility in one of the institutions, hopes that enough has been said to indicate, even if briefly, their importance to the Church and to education.

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**Laymen's Foundation for Student Ministers** was organized last November by the Belleville Presbytery. An Interim Executive was selected to carry on the organization and plan the inaugural meeting which was held in Bridge St. Church, Belleville, with laymen from all sections of Presbytery present. The speaker was Rev. J. I. MacKay, D.D. At the invitation of the Chairman of the Lay Association, a representative of the Laymen's Foundation for Student Ministers was present at each of the Presbytery Rallies.

**St. Paul-Ashmont (Alberta) Charge,** Rev. Roy C. Taylor, minister, had as special preacher for Anniversary services Rev. E. J. Thompson, Ph.D., Principal of St. Stephen's College, who had been a student minister on this field.

At an earlier service the minister received into membership 15 people on profession of faith and two by letter. The communion table dedicated that day was purchased through the joint efforts of the W.A., Y.P.U. and C.G.I.T. A Church Membership Class of eight at Ashmont was received into the Church in June.

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# BOOKS

## Saskatchewan: The History of a Province

By Jim Wright. (Toronto: McClelland and Stewart.) $5.00.

This book is published to commemorate the Golden Jubilee of "The Wheat Province." The author is editor of the "Union Farmer," and holds a Governor-General's Award for his history of the Doukhobours in Canada as well as other honours for writing and research. In the preparation of this volume he acknowledges an immense debt to the head of the History Department at Saskatchewan University, Professor Geo. W. Simpson, who remembers ploughing with oxen on his homestead and teaching school in a one room schoolroom on the treeless wind-swept plains near where this reviewer began his ministry.

A dubious student once asked Prof. Simpson what was the use of history. The answer is worth quoting and remembering: "Do you know what happens to people who lose their memory?" Saskatchewan's history is scarcely longer than living memory, but what an exciting period it covers! The Indians and the fur traders, the first settlers, their hardships and set-backs, the coming of steel, Riel and the Metis, the bumper crops and years of drought, the transition from oxen to power machinery, and with it all the establishment of cultural institutions and measures of social security that are second to none.

According to **Science**, the official publication of the American Association for the Advancement of Science, the University of Saskatchewan, in the production of distinguished scientists, stood eighth among the hundreds of institutions of higher learning on the North American continent. "Only eight Canadian institutions ranked among the first hundred on the continent; only one stood higher than Saskatchewan (U.B.C.); the next stood 21st; the two largest universities in Canada ranked 150th, and 238th."

In social legislation, Saskatchewan seems to be showing the other provinces the way. Free treatment for mental patients was followed by free treatment for T.B., and then for cancer. Compulsory pre-paid hospital care became general in 1947. In 1954 the maximum rate for a family of any size was $40 annually. This reviewer's "Blue Cross" coverage costs more than twice that amount. Getting patients to medical centres is one of the serious problems with a sparse and widely scattered population. This Jubilee Year marks the seventh anniversary of the inauguration of the Saskatchewan Air Ambulance Service—first of its kind in North America—whereby emergency medical or accident cases are flown to a medical centre for a flat rate of $25 regardless of distance. Despite the often hazardous nature of the take-offs and landings, no patients have yet been injured in aircraft accidents.

This book might easily have been a mere catalogue of events, but the author has succeeded in making it eminently readable and interesting. It is profusely illustrated by a well-known Saskatchewan artist, A. W. Davey. This reviewer hopes it will be widely read, particularly in the older provinces of Canada. W. G. O.

## The New Being

By Paul Tillich. (Toronto: S. J. Reginald Saunders.) $3.25.

This book of sermons by one of the great Christian thinkers of our time is a companion volume to **"The Shaking of the Foundations."** Like the former book it gives us "meat for the soul." Tillich divides these expository sermons under three heads: The New Being as Love, The New Being as Freedom, and The New Being as Fulfilment. The author knows how to make the gospel come alive so that the reader gains the impression that Christian truth is most timely as well as eternal. Portions of scripture that many might consider as having little fresh insight to convey to the Christian reader, here become the very Word of God and as such carry significance which might otherwise be missed. Tillich's sermon in this volume on "The New Being" sets the tone of the whole book. This sermon is based on Galatians 6: 15 and begins: "If I were asked to sum up the Christian message for our time in two words, I would say with Paul, It is the message of a 'New Creation'." Tillich claims that this is distinctive of Christianity. And this distinctive note sounds throughout the book. Some of the sermon titles are: "Holy Waste," "Principalities and Powers," "Faith and Uncertainty," "By What Authority," "All is Yours," "The Paradox of Prayer," "The Meaning of Joy," and "Love is Stronger Than Death." This book is a mine of homiletical suggestions. It gives a new approach to many old ideas and shows us how theological depth is the precursor of great preaching.

R. C. C.

## Gift From The Sea

By Anne Morrow Lindbergh. (Toronto: McClelland & Stewart Ltd.) $3.00.

This slim volume is a distillation from hours of thought, years of reading and, above all, myriad days of complex, varied and intense living. Anne Lindbergh's life has combined study, romance, high adventure, creative writing and, as she here reveals, a full

portion of that to which most other women are limited: the multiple duties of wife and mother. Out of it all she has evolved her own philosophy and humbly, modestly, never didactically, she offers it in this **"Gift From the Sea"** to her sister women. Using the symbolism of sea shells, she reflects on the problems of the complicated lives which people, more especially of her own sex, live in North America. Riven like driftwood, fresh like tide-washed sand, exquisite as the shells she has collected, come her thoughts on how we might simplify, clarify and so beautify the patterns of our existences and of our relationships with others. Periodic withdrawal from the "whirligig of time," she suggests, even brief solitudes, will teach us better to know ourselves and God, and we will return to our active roles enriched, made whole and with a truer sense of values. From out one such retreat into the contemplative life, Mrs. Lindbergh has culled her **"Gift From the Sea."** Shells, she calls her offering, but the reader may well find pearls. C. deV. G.

## A Layman's Guide to Protestant Theology

By William Hordern. (Toronto: The Macmillan Co. of Canada Ltd.) $2.00.

**A Layman's Guide to Protestant Theology** was the April selection by the Religious Book Club. For Canadians the career of the author is of interest as well as his book. Born in Dundurn, Saskatchewan, Dr. Hordern is a graduate of the University of Saskatchewan and the United Church Theological College, St. Andrew's, Saskatoon, and served as minister of Marsden United Church in Canada.

While the book is beamed at intelligent laymen seeking a working knowledge of current theological thought, it will be welcomed by many ministers who should profit by this summary of trends and emphases of the past fifty years. Dr. Hordern associates each point of view with an outstanding theologian.

At first the reader is likely to be overwhelmed by the conflicting views but by the end of the book the basic unity stands out. Throughout the centuries theological thinking continues to deal with faith in God, Christ, the Church, the Bible, sin and salvation and the eternal hope. Heresies have been diversions, sometimes correctives, but in the end orthodoxy is a main stream developing tradition and brings out the differences between Christianity and other religions. The ecumenical movement helps to bring denominational and theological extremes together. Dr. Hordern holds that "despite the differences in theological thinking, there is a growing consensus of agreement in theological circles." G. A. L.


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# Tell Us About It

R. H. GILMOUR,
Portrush, N. Ireland

## Irish Notes

**Ulster Election Results.** Welcome will be the news to all lovers of Ulster where the recent election has gone in favour of the Unionists by more than three to one. Actual figures are Unionists 442,647, Sinn Fein 153,310. In ten of the Constituencies the defeat of Sinn Fein was overwhelming and decisive. Sinn Fein it may be said is really an Irish Republican party that has ventured into Ulster to try the strength of their following in the Province. The result has given them small reason for rejoicing. Ulster stands firm for the Union. An interesting feature of the election worth noting is that, probably for the first time many of those citizens who have formerly voted Nationalist, cast their votes in favour of the Unionists, refusing to have any dealings with Sinn Fein, a party in disfavour also in the Republic.

**Dramatic Election Result.** A really remarkable victory deserving of special mention is that of West Belfast, where in 1951 a majority of 25 for the Eire Labour candidate was turned into the astounding Unionist majority of 18,000. Not hundreds but thousands of those who formerly voted for Labour or Nationalist candidates threw in their lot with the Unionist party led by Mrs McLaughlin, the popular standard bearer. To her conduct of the campaign and sympathetic interest in all sections, the victory was due; which goes to prove what hitherto unknown and unrecognized power and influence may be wielded by the gentler sex when she is given the place assigned her from the beginning, as a helper "meet for man," and sharing to the full his responsibilities for the right ordering of life in all its departments.

**Annual Church Gatherings.** The annual meetings of the Presbyterian and Methodist Churches were held in Belfast, beginning June 9th. No "burning questions" were on the agenda, except that of Evangelism, which has naturally received additional impetus and importance owing to the visit of Billy Graham, when relay services from Glasgow and London were made possible in many towns and cities of Britain and Northern Ireland. His campaign, the like of which has not been possible hitherto, has created large expectations which it is hoped will be abundantly realized as the Church takes more seriously to heart her Master's command — going forth in the name and strength of "the God Who brings the lonely home." Psalm 68, v. 6 (Moffatt's translation.)

## Elder Brother Mentality

Dear Sir,—I have been utterly dispirited. Some acquaintance—an enemy, I now see—was unkind enough to point out that the phrase I wrote you about, "Him serve with mirth, his praise forth tell," was originally "Him serve with fear."

Now what can you do about that? The idea of "fearful service" doesn't get much of a spark out of me at all. Maybe I'm just not cut out to be a Presbyterian of the sort that rises to the call for "fearful service."

Oh, I know the argument in favour of this older rendition, and I might as well give it to save your correspondents the trouble of reading me the riot act. The argument goes that if we really understood a fraction of God's righteousness and power, you would be moved to tremble at the thought of how far short you were falling of God's demands on you.

Notice that change from "we" to you in the argument, because everybody who has ever tried the argument out on me has always made that change of person in the pronoun. They were safely in the fold themselves, mind you, but boy-o-boy, wait till God gets after the black sheep who stray outside!

This is what I call the "Elder Brother" mentality. You remember, the elder brother who came home hopping mad because his father wasn't "just" enough with his young brother. This sort of treatment sits hard on some people, but we have Jesus authority for the fact that some prostitutes have first class priorities for the Kingdom.

The point is that God is love and that this isn't always a particularly appealing idea to all the people all of the time. Like many obvious Christian truths, it has a double-edged nature that we sometimes cut ourselves on. And it is only after we have succeeded in cutting ourselves pretty badly that we give up the attempt at hacking away at our enemies with Biblical phrases. That holds whether our imagined enemies are atheists, humanists, Russians, materialists, or garden-variety sinners.

As somebody observed: God didn't hate His enemies. Why should we?

Polycarp.

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**Downsview (Ontario) Church W.M.S.** celebrated its fiftieth anniversary by taking charge of the evening service. Mrs. Walter J. Dickin, President, spoke on the W.M.S. 50 years ago. Mrs. H. F. Price, President West Presbyterial W.M.S., was guest speaker.

Following the service, at a social gathering, a fifty-candled birthday cake made by the President was served. Mrs. H. Boake and Miss Louie Phillips, Life members of the Auxiliary, extinguished the candles. Mrs. B. Parsons, Weston, and Miss A. Parsons, of Toronto, both Charter members, were present.

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## Mummies And Hep-Cats

Dear Sir,—Like yourself, I read that article in **The Evangelical Christian.** I live in eastern Ontario. If that is eastern Canada to this contributor of the original article, then "I am it."

Like yourself, Mr. Editor, I am not acquainted at all with the genus hep-cat, and only slightly with mummies. This is an old line of the sects to disparage the Churches—and a most unfair and unchristian one. A little wise humility would help a great deal. If the editor of **The Evangelical Christian** sees eye to eye with "Bob Munro" and delights in printing an article like this, then as a reader I know I must screen for anti-Church propaganda from now on.

Mrs. Stella Schaefer.
Smiths Falls, Ont.

## Asks for Consistency

Dear Sir,—The Churches in the Edmonton Presbytery during the past few Sundays have heard sermons on the evils of gambling, particularly Car Bingo for charity.

However, every day in magazines and newspapers and on the radio we are asked to gamble: send in a box-top and win a car, write 25 words and win a trip around the world, etc., etc.; this for the benefit of monopolies and not for charity. I have yet to hear of any sermons criticizing this, or gambling on the Stock Exchange.

If the United Church was a little more consistent in its condemnation of gambling its words would carry more weight with the working people.

G. J. White.
Edmonton, Alta.

## "Breaking Faith"

Dear Sir, — The worst thing about the new Pension Plan is that it breaks faith with the whole United Church, ministers and members alike. Ministers both before and since Union have been promised equal pensions for equal years of service. This was a small measure of justice to the great majority whose salaries never reach the upper brackets.

The Church membership have just as much reason for resentment and indignation because of broken faith. When we gave over five million dollars about eight years ago to strengthen the Pension Fund, the strongest argument used by the Head Office in their campaign was the fact that ministers serving the weaker Churches would receive the same pensions for equal years of service as the better-paid ministers.

Even though this new scheme of giving higher pensions to the higher-salaried ministers somehow slipped through the last General Council, nobody believes that the United Church membership would sanction reversing our historic policy of Christian brotherhood as expressed in equal pensions for equal years of service.

Galt, Ont. Allan B. Hobbs.

# Letters

## The Pension Fund

Dear Sir, — The issue in the present controversy over the new Pension Plan is spiritual.

The original Pension Fund was wisely based on a sound spiritual foundation, that of brotherhood. Under this plan, pensions were not equal. The minister who served the Church for 45 years received a larger pension than he who served for only 40 years. But there was no discrimination regarding the amount of salary a minister received. The minister on a small salary was paid at the same rate for his years of service as the man on a larger salary.

The action of General Council in abolishing the former method of pensions based on years of service, and substituting the method of pensions subject to the amount of salary a minister receives is a step backward. It is hurting the whole Church spiritually.

The Secretary of the Pension Fund has told us that there must be a relationship between what is paid in and what is paid out. That relationship has always existed. The amount paid out in pensions has always depended upon the amount of money available. It does not necessarily mean that payments have to be in relation to what each man contributes.

We have been told that under the new plan every man will receive a larger pension. If there is money under the new plan for larger pensions, there must be money to pay the larger pensions and still make the payments based on years of service.

If we operate the Church on a purely worldly, materialistic, business basis we will suffer spiritually.

The men who framed our original Pension Plan saw to it that it should be spiritually sound, worthy of a Christian Church.

With the present plan there is danger of generating a spirit of unrest and unhappiness in the Church, which will surely affect its whole life and work.

Vars, Ont. Sydney Rowe.

## Pension Fund

Dear Sir,—I have been interested in the letters appearing in **The Observer** relating to the change in superannuation payments. I do not think I have ever been as much ashamed of anything connected with the United Church before. I quite agree with the writer who said it would adversely affect the M. and M. Fund. I also expect it to affect the recruiting of young men for the ministry, since no one can be sure he will be in the high salary class.

But when Rural Sunday comes around there will be all sorts of pretty speeches about the country. In between times, the country can get along with students with little time for pastoral work, or misfits who would not be accepted in town or city. No wonder the young men grab for a town or city Church whenever there is a chance. The high-salaried men are the ones who get to General Council.

Ruralite.

## New Site

Dear Sir,—A suitable site for the new building is that occupied by the Carlton Street Church in the very centre of the city. The building should house the present Church, free of charge, as a downtown operation. A property facing Yonge Street should be purchased for a retail store, thus giving the building three fronts. I proposed this at the time the present Book Room was planned, but I was too late.

John J. Ferguson.
Toronto, Ont.

Dear Sir, — Your editorial "What Do You Think?" should call forth protests from the people who find the money.

Church funds are hard enough to raise, and $250,000 represents the givings of thousands of people, many of them giving sacrificially.

Truly the United Church is a great Church and its offices, etc., should have a "worthy" situation. So Queen Street is unworthy, and to use the adjacent site would increase the unworthiness of the situation.

A Church which can spend a quarter of a million dollars for the sake of its importance and bigness before the world, might remember that years ago there was Someone who had nowhere to lay His head, the "worthy" locations were used by birds and foxes.

C. Armstrong Sales.
Shediac, N.B.

Dear Sir, — In your June 1st issue of **The Observer** an editorial deals with the recent sanction by General Council for the purchase of a "new" site for the Headquarters of The United Church of Canada (the price is of secondary importance).

This splendid historic building, known now and through the years as the Wesley Buildings, has, as a building, given a definite "tone" to Queen Street, being occupied by The Ryerson Press and the Church Headquarters since 1913.

During the ten years that the writer served in this building, it was a matter of much concern that the "atmosphere" which should be created by such an occupancy was not more definitely reflected in the surrounding area. "The one and only reason" which you state was offered for sanctioning a move (to a more "worthy" location) is surely unworthy of

the sub-committee—whoever they may be. Rather than moving, it would be more "worthy" to endeavour to make a greater impress on those who surround this building from day to day. Possibly the sub-committee are thinking along the lines of those who speak of families and children who "live on the wrong side of the track," and it must be a revelation to all your readers to learn of the level upon which the Church officials are working. The reason given would surely shock "The Brothers Wesley."

The writer saw many heart-breaking scenes on Queen St., and while the Delectable Mountains may be enticing, the close-at-hand opportunities should surely provide some urge.

The foresight of The Ryerson Press in purchasing an adjacent piece of land in order to continue at this traditional corner, is to be commended; the 125th Anniversary of The Ryerson Press having been duly celebrated in November last, as we all know. This is where the needed expansion should take place and from whence the impress should be made. One has always understood that we carry with us from day to day as our constant companion our own "worthiness"; this being the case, just where would the "more worthy" location be found?

E. M. S.

## On New Property

Dear Sir,—I congratulate you on your editorial in the June 1st issue, re a new property for the Head Offices of our Church.

A property costing $250,000 necessitates a building in keeping, and that surely means an expenditure of at least $5,000,000. No doubt, the additional office space necessary could be made available on the adjoining property at a cost of $1,000,000. The thousands of people in our Church who are contributing year after year to the M. and M. Fund, will want a more solid reason for such an expenditure than that our Church should have a more "worthy" location.

I am sure that God will be much better pleased with our increased efforts in the Mission fields than in a grand office building that would call forth praise as being "worthy" of our Church.

Ira N. Gerry.
Fort William, Ont.

## Women's Conference

The 10th Summer Conference of United Church Women was held at McMaster University, Hamilton, Ont., June 7th, 8th, and 9th, its aim to help them become acquainted with the work of the Church, and to that end many speakers connected with various departments were present. Organized by women of the W.M.S. and W.A., a tea was held in their honour on opening day, officers of both organizations receiving guests.

## Presentation

**Ashton (Ont.) Charge.** Preaching his farewell sermon at Munster, Rev. W. P. Wornell, who is retiring from active service after forty years in the ministry, was honoured by the congregation. At a congregational gathering in honour of Mr. and Mrs. Wornell, with Rev. E. B. Bugden, interim moderator, presiding, R. E. MacRae read an address of appreciation and E. L. Trimble made the presentation of a purse to them on behalf of the congregation. Mrs. Earl Cathcart and Miss Lillian Garland, on behalf of the W.M.S., presented Mrs. Wornell with a gift. They will reside in Rawdon, Que., where Mr. Wornell will serve as supply minister.

J. R. M.

## THE SCHOOL

(*Continued from page 7*)

sentence of doom. "I presume he was an educated man," said the lawyer quietly. "Touché," acknowledged the doctor.

It seems debatable that a more equal adjustment in this respect might lessen these modern terrors—juvenile delinquency and major crime by minors.

At present, only the mind is, so to speak, a ward of the state—health and ethics are the definite concern of no one. Perhaps this accounts for the cry so often heard from the pulpit that our scientific knowledge has outstripped our moral sense. Has there after all been too much for the mind—too little for the Man?

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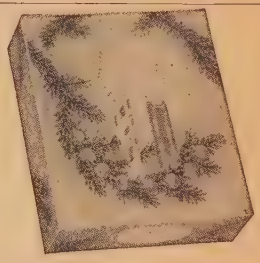

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## Dr. Gifford and the Seekers

Dear Sir,—With the phenomenal development of Canada, for a time I was fearful that we might not keep pace in our religious expression with achievements in other fields. Recently, however, two books have appeared that have been very reassuring to the thoughtful. I refer to **The Lost Churches of China** by Dr. L. M. Outerbridge, and to **The Seekers** by Dr. W. A. Gifford, both, I am proud to say, ministers of The United Church of Canada, and both accomplished scholars. These books, among other high qualities, have this in common that they integrate Christianity with other world religions, and in so doing caught up with John Wesley of about one hundred and seventy-five years ago when he said of Marcus Antoninus (Aurelius) "I make no doubt but this is one of those many who shall come from the East and West, and sit down with Abraham, Isaac, and Jacob in the Kingdom . . ." (Southey, p. 334). Of the former book and author I have written elsewhere. Here I beg permission to say a word about the latter.

Dr. Gifford's thesis is well summed up in one brief sentence, "Orthodox Christianity is obsolete" (p. 284). As I read this thoughtful, informed and frank volume I came upon the author's splendid epitome of orthodoxy, Greek, Roman, and Protestant at the close of the Council of Trent, 1563, (pp. 232, 233). To test the validity of the thesis I called one of our better informed and mature ministers and read the summation to him. Then I asked, "What percentage of this do we now believe in its traditional connotation?" His reply was just what I expected —"About ten per cent. . . . perhaps five." This brother was right, as Dr. Gifford is right; and the whole Church should thank him sincerely for his vast learning and noble insights; and this notwithstanding the fact that there are elements in the book that some of us would like to see differently developed or expressed.

How might the Church best thank this great scholar for his prophetic vision and wise counsel? I would suggest two ways: at our next General Council we should direct that another book or booklet be published entitled, **Why We Are Different**, and the content of that issue should be Chapters Ten and Eleven of **The Seekers** by Dr. W. A. Gifford. The second suggestion I would offer is that the same General Council appoint Dr. Gifford as the head of a commission of the best informed ministers in our Church to write for us a Statement of Faith in harmony with the larger revelation of God as now perceived. The whole Church should bear in mind that Liberalism will never be dead while intelligent people are alive.

Windsor, Ont. Henry Mick.

## The Names of our Holy Days

Dear Sir,—Our language — the English—is full of non-descriptive names, and in the fifteen, or more, other languages, which I have partly studied, I find the very same thing. We have reason to believe, however, that it was quite different in ancient times. In Genesis 2: 23, for example, we find that the name "woman" must have been a descriptive name, which translation has changed into a non-descriptive. Similar translation error we find in quite a number of places in the books of the Old Testament.

I am not going to suggest another language, but I will suggest that the names of our religious Holy Days be changed in every language. It is less than a dozen—some countries have more than others—and they ought to be given descriptive names which will forcefully appeal to heart and mind.

English-speaking nations know what Easter, Pentecost, Sunday, Christmas, and all the other Holy Day names stand for, and so do the other nations, though they have quite different names for them, but God Almighty, Christ or Holy Spirit are not mentioned in any of them, and the spiritual significance is lost. The days are consigned to sport, recreation and cultural purposes, they are made holidays instead of Holy Days.

It is my hope and prayer, that this idea, long overdue, will appeal to the clergy in every country on the globe, so they will get busy in coining suitable, descriptive, touching names for our Holy Days.

The names should not be single words; two or more words will make them more descriptive.

Carl J. Printz.
Toronto, Canada.

## Criticizing the Critic

Dear Sir,—In the June 1st issue three writers attempt to criticize Mr. Murray's good letter of March 1st. Whether it is leaders or the rank and file of labour who are responsible for the creeping paralysis of Canada's economy by ever-increasing demands, the effect is the same, and the time is near when Canada will not be able to produce any commodities at a price to compete in the markets of the world.

Mr. McKay states that there is far too much hunger and poverty in Canada and a great shortage of homes. If this is true, the only reason for unemployment is that potential consumers are unable to pay, directly or indirectly, the exorbitant wages demanded by unions — or fixed by law. Why should those who work for wages, or salaries, be exempt from the penalties provided by law for those who operate combinations in restraint of trade? This is rank class privilege—which democracy was supposed to eliminate. Ours is an exchange economy, and it is vitally important that our people shall be able to exchange commodities and services on an equitable basis. When unemployment threatens the only logical and economically sound remedy is to adjust wages to the consumers' ability to pay. In a free economy this takes place automatically. Subsidizing some of the consumers, as at present, just speeds up inflation — which has gone much too far already.

Edmonton, Alta. W. W. Davis.

## The Church and Authority

Dear Sir,—Relative to your editorial of March 1st, 1955, "A Hot Potato," re the appointment of clergy to the Senate, you say: "Why anyone, least of all the Prime Minister, who is usually politically astute, should even consider such a retrograde step is hard to understand."

Consider this view: "Christianity is either something inherent in the warp and woof of the Universe, or it is just a set of interesting opinions, largely discredited, and thus doubtfully on a par with many other sets of opinions, and having neither more nor less claim to consideration."

In other words, Christianity is something teaching of the rightness of the Universe. "There is the Kingdom." It teaches of Authority. The Christian Church, then, has the responsibility of making the lessons of Authority clear wherever policy affecting the lives of people is being put into effect, and this certainly applies to government.

Our Senate was derived from the British House of Lords. Part of the House of Lords was the

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Lords Spiritual. This was putting into effect what is expressed in the two paragraphs above. The Lords Spiritual had the responsibility of expressing Authority on behalf of the Christian Church, and of bringing it to bear on government. Is there not a place for such recognition of Authority in our constitution?

Could we have this viewpoint, or this position, given some space, with thought, in **The United Church Observer?**

D. S. Hamilton.

Edmonton, Alta.

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## Rev. Malcolm F. Munro, D.D.

Malcolm Fraser Munro was born at Allan's Corners, Quebec, on February 21st, 1875, but spent most of his youth in Lancaster, Ontario. He received his High School education at Williamstown. Largely owing, perhaps to the mother's influence, he chose the Christian ministry.

In 1900 he entered upon the Arts Course in Queen's University, Kingston, and he obtained the B.A. degree in 1904. During the College summer vacations, he served on mission fields in both Ontario and the West.

In 1907 he obtained the B.D. degree. During the last year in Queen's he assisted Dr. Jordan in some classes in Hebrew and Old Testament. He was licensed to preach and ordained in Cooke's Church, Kingston, and coming west became the minister of St. Andrew's Church, Smithville, Sask.

The second Moderator of the Saskatoon Presbytery, Dr. Munro's request to the Synod for a residence eventually brought a Theological College in affiliation with The University of Saskatchewan. Superintendent of Home Missions from 1912 - 16, Dr. Munro became Bursar of the Presbyterian College, and later Professor of Practical Theology, lecturing also in Old Testament Language and Literature. He was also a special lecturer in Hebrew at the University. Queen's University conferred upon him the honorary degree of Doctor of Divinity, honoris causa. His years of retirement were spent on a farm near Saskatoon.

Dr. Munro passed away on March 14th, 1955. The funeral service was held in Knox Church, Saskatoon, and was conducted by Rev. G. Duncan Wilkie, Chairman of Presbytery, assisted by Rev. John L. Nicol and Rev. Dr. John B. Corston, Principal of St. Andrew's College, who gave the address. The students of the College attended in a body, and many friends assembled to pay their last respects.

He leaves to mourn his passing his widow, the former Margaret Gertrude Steele (also a Queen's graduate), one sister Bessie (Mrs. D. W. Craig of Lancaster, Ont.) and one brother, a graduate of St. Andrew's, presently the minister of The United Church of Canada at Rapid City, Manitoba.

Dr. Munro lies at rest in Hillcrest Memorial Gardens, Saskatoon.

## Mrs. N. Pentland

Mrs. Naomi Stella Pentland, 82, widow of Rev. S. V. R. Pentland, died in a London, Ont., Hospital, on June 9, 1955.

Born in Port Hope, daughter of the late John A. Barker and Naomi Culley, she married Mr. Pentland in 1892 and with him served the charges of Louisville, Romney, Watford, Parkhill, Brigden, Strathroy, and Bryanston. Following her husband's death in 1932 Mrs. Pentland lived in Chatham, moving to London six years ago.

She was a Life Member of the Woman's Missionary Society, of the W.C.T.U., an accomplished organist, and all her life an active worker in the Church.

The funeral service was in charge of Rev. George W. Goth and Rev. Anne Graham, minister and assistant of Metropolitan Church, with which Mrs. Pentland was connected.

She is survived by one son, Rev. A. E. Culley Pentland, Decatur, Illinois; two daughters, Mrs. Fred Hudson (Olive) and Mrs. Russel Needham (Louise), both of London; three grandchildren and two brothers.

## Mr. Malcolm Strachan

In the passing of Malcolm Strachan on December 18th, 1954, the United Church lost one of its most devoted and useful laymen.

Malcolm Strachan was born on May 8th, 1881. He was educated in the schools of Appin and Glencoe and in Albert College, Belleville. His home community of Appin, Ontario, held a very warm spot in his heart. It was one of the great events of the year to return to Appin for the Church Anniversary.

Coming to Toronto in 1906 to give leadership in a Local Option vote in the "Junction," Malcolm Strachan remained in the city and became one of its best-known citizens. His chief interest was the Church, which he served unceasingly. In his home congregation, High Park Avenue United Church, he was faithful in season and out of season. He was Elder, Steward, Trustee, General Superintendent of the Church School, Recording Steward, Presbytery Representative, chairman of numerous committees — indeed, he was LAYMAN EXTRAORDINARY! His own ministers, and ministers in general, never had a more loyal supporter.

The West Toronto Presbytery was a field of service for Malcolm Strachan. His counsel was sought by members of the Presbytery, particularly in matters pertaining to Church property. He served the Presbytery so effectively that he was one of the first laymen to hold office of Chairman of Presbytery. Year after year he attended, and took an active part in, the sessions of Toronto Conference. He served for many years as Chairman of the Business Committee. He was a faithful member of the Conference Property Committee, the Committee on Boundaries, the Settlement Committee, the Toronto Home Mission Council, and the Board of the Fred Victor Mission.

On several occasions Malcolm Strachan was elected as a Commissioner to General Council. The work and fellowship with ministers and laymen of the Dominion-wide Church was a great joy to him. It was on his return from the Sackville General Council that he began submitting himself to physical tests. After a brief period of hospitalization he passed away and joined the innumerable host of the Church Triumphant.

In 1909 Malcolm Strachan married Helen (Nell) May. Though they had no children of their own, there was a sense in which all children became part of the family. The Strachan home was a gathering place for the young people of the community. After a lingering illness, Mrs. Strachan died in 1953.

Friends in large number, ministerial and lay, attended the memorial service of Malcolm Strachan, which was conducted by Rev. Clayton H. Searle. The Scriptures were read by Rev. Douglas T. Sloan. A very close friend, Rev. Milton R. Sanderson, spoke concerning Mr. Strachan's contribution to the Church in general. His minister, Mr. Searle, referred to the high regard in which Mr. Strachan was held among his business associates, his neighbours and the many friends in the community and congregation.

The memory of a conscientious, generous-hearted and genial churchman will linger long in the minds of all who knew "Mac" Strachan.

## Mrs. C. C. Knight

Mrs. (C. C.) Florence T. S. Knight passed away on June 4th, 1955, and the funeral service was held at Harron Bros.' Chapel of Chimes, Vancouver, B.C., on June 7th at 3 p.m. Rev. George H. Hamilton, D.D., President of the B.C. Conference of The United Church of Canada, conducted the service.

Mrs. Knight was born Nov. 7th, 1872, in Harbour Grace, Newfoundland, and graduated in the Teacher Training Course from Methodist College, Newfoundland She taught school in Moretons Harbour and in St. John's.

She was married in Montreal to Mr. C. C. Knight, also from Newfoundland. They made their home in Sherbrooke, Quebec, and later moved to Regina for a short time before going to British Columbia in 1909, where she resided until her death.

She had been active in Church work all her life, first in the Methodist Church and since Union in The United Church of Canada. She was a Life Member of the W.M.S., and also of the W.C.T.U., and was very active in Red Cross work during the First World War and after. She was one of the Charter members of the Dorcas Circle of the King's Daughters, one of the founders of the Kwannon Club, and a member of the Lady Laurier Club.

She is survived by her husband, her daughter Elsie (Mrs. William Deans), a granddaughter Hazel, a sister, Mrs. A. Wilkerson, seven sisters-in-law, and a number of nieces and nephews.

## Mr. H. Clifford Robinson

Our Church will always need vigorous, Christian ministers. Likewise we will always need vigorous, Christian laymen. Such was Herman Clifford Robinson of Winchester Springs, Ont., United Church. Converted in early manhood, he was local preacher, Sunday School superintendent for twenty years, member of Trustee and Official Boards (both as elder and steward). He sought the Kingdom of God first and was a constantly cheerful and prayerful helper in everything pertaining thereto. He represented his Church in Presbytery and Conference for many years, and in 1948 was elected by his Presbytery as commissioner to the General Council held in Vancouver. He had a fine capacity for making and keeping friends.

In his seventies, on May 9th, 1955, he joined the Church Triumphant, and after an impressive Memorial Service on May 12th in the Church he loved and served so well, conducted by his minister, Rev. N. Bowering, who chose the very fitting text "I have kept the faith," was laid to rest in Maple Ridge Cemetery in his home county of Dundas, Ontario.

He is survived by his wife, the former Flossie Kincaid of Russell, two sons, Dalton and Denzil, and two grandsons, also one sister, Mrs. Robert Craig of Metcalfe, and two brothers, Wilburn of Smithfield, and Rev. Mahlon I., of Toronto. Clifford "rests from his labours, but his works do follow him."

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**Vauxhall (Alta.) Church.** Rev. Carl Zurbrigg, Drumheller, was Missioner at a Preaching Mission of one week. Preparations were carefully made and the community aware of the project. Splendid congregations were present. The Mission ended with a Communion Service.

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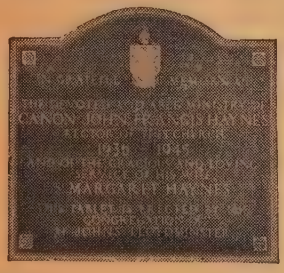
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## John Lovell Murray, D.D.

### A TRIBUTE

To small John the world was just two countries. There was the Canada in which he had been born, and which was his home. There was also the "Old Country" across the sea, of which he was dimly aware, but of which his parents spoke with tenderness in their voices.

When he was six, small John's horizon suddenly widened. His father's friend, Mackay of Formosa, came for a leisurely visit to the manse at Kincardine. Formosa—on the other side of the world, filled with strange people, but people whom Mackay loved and to whom he was eager to return! The boy sat on Mackay's knee and heard his stories.

To John, the young man, the world was, of course, an even greater and more wonderful place than small John could have imagined. At the beginning of the century there was a sense of vitality and urgency in the heart of youth. It was natural that John should have been caught up in the great Christian adventure of those days. When John R. Mott and the International Committee of the Y.M.C.A. called John Lovell Murray from his first pastorate to go to India, it was characteristic that he should share the call and the vision with the loveliest girl he knew, Ella Marion Jones of Hamilton. The two went to India in 1902 and made their home in Bangalore. To one who followed them a few years later what the Murrays achieved there seemed almost incredible.

Lovell Murray saw that the service of God's Kingdom called for imagination and planning on a generous scale. To establish one branch of the Y.M.C.A. would have been an achievement in less than five years, but Lovell Murray organized three branches, of different types. Nor were they mushroom growths, for they are there unto this day. He flung himself into the work with his usual joyful abandon, always balanced by the most sane and careful planning and the capacity of removing obstacles by love. At the Jubilee of the Bangalore Y.M.C.A.'s Dr. Murray's photograph was revered not only by men to whom he was a great legend, but also by others in whose lives he was still a vital influence. India was to the end set in his heart, and his Indian friends knew it.

Came furlough, and the Murrays and their two sons, Norman and Bruce, found themselves in New York. It was the era of mounting challenge to the thinking and destinies of men through the Student Volunteer Movement in the colleges in North America. The call to be Educational Secretary came to Lovell Murray. He saw in it a great opportunity, and so began fifteen years of service for students.

Once more Murray's organizing ability poured forth with daring, faith, patient planning, hard work, and a joyful affection that linked the young men and women of the colleges with the great world. *Study*—that was the thing to do. Up and down the country went Murray and his associates; they travelled four thousand miles a month, penetrating seven hundred and fifty campuses in their campaigns, until fifty thousand students were enrolled in Mission Study in a single academic year. Bible study—Mission study—they were the two hands of the Student Volunteer Movement, joined by prayer and the challenge to a committed life. But to achieve all this, much had to be done. Murray saw to it that books were produced, helps for leaders prepared, and camps and conferences organized for the training and inspiration of students. Murray himself wrote such books as *World Friendship Inc.* and *The Apologetic of Modern Missions.* Thus was struck the keynote of a great programme of Christian literature and education.

Suddenly in the midst of this mounting tide of passion for "the evangelization of the world in this generation" came World War I. So well had the work been done, however, that student leaders saw in the situation not a breakdown but a new opportunity. An edition of approximately two hundred thousand copies of Murray's *Call of a World Task in War Time* appeared, and a large number of copies were printed in a convenient khaki edition, which went with the pocket Testaments into the kit bags of the armed forces. The lads who had been torn from their homes and their isolationism, who were often startled and confused, were steadied by the reminder that this was still God's world, in which through the establishment of world friendship His will must be done until His Kingdom come.

Dr. Murray was called in 1921 to be the organizer and first Director of the Canadian School of Missions. So greatly has the spirit of unity grown in recent years that it comes as a surprise to recollect that the School was the first united enterprise of the Canadian Mission Boards and several theological colleges. With the leaders of the Churches, Dr. Murray shared the vision that had confirmed the call to Toronto.

Dr. Murray's high standards never faltered. The best was not deemed too good or unobtainable for any missionary student. No other comparable institution secured such services for missionaries, which were said to have "afforded the equivalent of far more than one million dollars." Above all, Dr. Murray communicated to each one of the teachers and the taught his own sense of dedicated and joyous adventure.

It was one of the blessings that came to Dr. Murray to see the institution in which so much of himself was embodied, continue in the years of his retirement to have a normal and fruitful development with which he was deeply content.

*"God hath made everything beautiful in its time; also He hath set the world in their heart. . . . I know that there is nothing better for them than to rejoice, and to do good as long as they live."*

(Ecclesiastes 3: 11, 12. R.V. margin)

L. W. B.

## Mr. W. J. Bourne

The communities of Saskatoon and Netherhill lost another of their pioneers and beloved citizens in the passing of William J. Bourne, on March 25th, 1955, in a Saskatoon hospital. Funeral services were conducted by Dr. Davies from Grace United Church on March 29th.

The late Mr. Bourne is survived by his wife, Elsie, also three daughters, Mrs. Andres, Saskatoon, Mrs. Dyck, Borden, and Pamela at home; and two sons, Victor and John of Netherhill, and nine grandchildren, as well as two sisters and two brothers in Ireland.

Mr. Bourne was born in County Carlow, Ireland, and immigrated to Canada when a young man, first coming to Prince Albert. He moved to Netherhill in 1909, where he homesteaded and was a successful farmer. He was keenly interested in the life of the community, school, and more especially the Church. While he was active in local Church life prior to union, he was one of the first elders of the United Church in Netherhill, and also its first Sunday School superintendent.

"Bill" as he was familiarly known to his many friends, enlisted with the Winnipeg Rifles and served with the 8th Battalion during the First World War. He was severely wounded during the Battle of Hill 70 and never completely recovered. Although the later years of his life were marred by great suffering, his cheerfulness and patience was an inspiration to others. Never failing to offer a kindly word of encouragement and anxious to help those in need, always forgetful of self. He believed life presented a challenge, which was seldom met by anyone with greater courage than our late friend, who devoted so much of his life to the betterment of mankind.

Sleep, Dear Friend! Such lives as thine
Have not been lived in vain,
But shed an influence rare, divine,
On lives that here remain.

## Rev. A. C. Hoffman

Rev. A. C. Hoffman passed away on Friday, April 29th, 1955. Had he lived until May 1st he would have celebrated his eighty-fifth birthday. He was born in Moscow, Ontario, in 1870. He attended Newburgh and Napanee High Schools, then taught for six and one-half years, and he graduated in theology from Victoria University in 1902.

All of his ministry was spent in the Bay of Quinte Conference. He began as junior pastor at Cambourne. This was followed by mission work in Haliburton and North Hastings. He was received in full connexion in 1902 at Napanee. He married Miss Margaret Fairbairn in September of the same year.

He served at Arden, Cloyne, St. Ola, Warsaw, Plainsfield, Cambray, Bridgenorth, Bath and Cressy. Forced to retire on account of health, he took up residence at Aurora in 1927. In 1948 he came to Toronto and became a staunch supporter of Don Mills United Church.

While he was forced to retire because of health, his deep interest in the Church remained. He was a source of great encouragement to the younger men who served in the Church he attended. His friendliness, his sincerity, his deep piety and his sense of humour made him loved and respected by all who knew him.

His wife predeceased him by almost four years. He is survived by a daughter, Faye, and a son, Donald.

H. N. W.

## In Memoriam

In loving memory of my dear Husband, Leslie Lougheed, who passed away July 16th, 1954.

Not lost to those who loved him,
Not dead, just gone before,
He still lives in our memories
And will for evermore.

Lovingly remembered by his wife, Alice, and family: Glen, Allan, Iris and Leslie Ann.

**Beginning with the Sept. 1st issue, Death Notices only will appear in our columns. These should be sent in as early as possible.**

## Rev. Alpheus E. Marshall

Alpheus Ephnor Marshall was born near Caistorville, Ontario, in 1875. On completion of his secondary school education he taught for a few years. Then he served at Moyie and Michelle in the British Columbia Conference as a student minister. Returning to Victoria College, he graduated and was ordained in 1908. The same year he married Jessie Rachel Cavers, who, with her deep concern for people and her lively sense of humour, was his helpmate in a long and fruitful ministry. She predeceased him in 1952.

Their work was centred in Hamilton, London and Toronto Conferences, where Mr. Marshall served Churches at Lion's Head, Holstein, Brantford, Hamilton, Milton, Tillsonburg, Newmarket and Toronto (Oakwood). During his pastorate at Lion's Head he built the red brick Church three miles south of the village on the highway to Tobermory.

On retirement, Mr. and Mrs. Marshall spent a few months in Ottawa, where he assisted at Dominion United Church. Then they settled in Toronto, where he was on the Hospital Visitation Staff of the Home Missions Council for a period of two years. Following this, he became Visiting Assistant at St. James-Bond United Church, a position he filled graciously and effectively until his death.

Mr. Marshall leaves one son, Douglas, of Hamilton, and four daughters, Dr. Mary E. Bailey of Saskatoon, Mrs. Jessie Jones of Willowdale, Mrs. Ann Stewart and Miss Helen, both of Toronto, to rejoice in their memories of a good father and a faithful minister of Jesus Christ.

The funeral service was conducted by Rev. Bruce Millar of St. James-Bond United Church, Toronto, assisted by Rev. Clark Logan. The interment was at Mount Pleasant Cemetery.

## Mrs. Jennie Forrester

Mrs. Jennie S. Forrester, formerly Jennie Sterritt of Motherwell, Ontario, passed away in her 92nd year on February 10th, 1955, at Lloydminster, Sask.

Mrs. Forrester received her education and taught in Ontario schools prior to going to Emerson, Manitoba, in 1894, where she engaged in teaching until the time of her marriage to W. G. Forrester, who predeceased her in 1922.

She was also predeceased by a daughter Jean in 1912.

Among her chief interests were education and Foreign Missions. She held a Life membership in the W.M.S. and served for a short time on the staff of the Indian Mission School at Norway House.

For many years she was an outstanding Bible Class teacher and was instrumental in touching many lives. She also received numerous invitations to address Church gatherings, where she gave freely of her time and talent. Advancing age curtailed her activities, but to the end her concern was ever the welfare of others.

Mrs. Forrester was a cousin of Dr. Elizabeth McMaster, Medical Missionary to India, now retired; and an aunt of Mrs. (Rev.) T. B. McMillan, also retired from the India Mission field.

The family left to mourn her loss are three daughters, Florence (Mrs. John McCaul) and Christina (Mrs. H. H. Best), both of Saskatoon, and Mary (Mrs. George K. Ross), Lloydminster; two sons, C. R. and W. S. Forrester of Emerson.

Many friends, including several of her former school pupils, assembled in St. Andrew's United Church when her minister, the Rev. Gordon G. Freer, bore witness to the blessedness of the consecrated life with its rich rewarding.

She was laid to rest in the family plot in the Emerson cemetery.

## Dr. James R. Cox

The city of Windsor, the medical profession, and the United Church witnessed the passing of a fine Christian gentleman. Dr. James R. Cox passed away May 3rd, 1955. He attended worship on Sunday, and was in his office an hour before his passing.

Dr. Cox was born in Ottawa in 1876. He was graduated from McGill University in 1900, and in 1908 was appointed a medical missionary to West China. Three terms were spent there. Then he opened a general practice in Windsor as a family physician. The medical profession attended the service in large numbers and provided honorary pall-bearers.

Dr. Wallace Crawford of London, a low missionary, paid a tribute to the in and his work, emphasizing his patient d sympathetic understanding of the inese people.

Dr. Cox was a valued member of Ottawa nited Church. He served faithfully as an icial, and in an unassuming manner gave se counsel. He was highly esteemed as a an among the officials and as a worshipper nong the congregation. No minister could ve wished for a more sympathetic and le lay assistant.

His marriage took place in 1909. The rmer Belle Fox, Olinda, was a teacher in hina under the Woman's Missionary ociety. He is survived by his wife; three aughters, Catherine (Mrs. A. J. Douglas, Vindsor), Lois, Galt, and Miriam (Mrs. . C. Stevens, London); also a brother, eorge, and a sister, Mrs. W. Dean of oronto.

Burial took place in the J. C. Fox Memorial Cemetery, Olinda. The Session rovided pall-bearers, and his minister, Rev. eorge A. Wishart, conducted the service.

## Dr. Arthur Pitman Hayward

In the passing of Dr. A. P. Hayward in Montreal, on May 2nd, 1955, Canada has ost one of the most brilliant young Surgeons f our day.

Born in Toronto in 1920 he received his arly education in the Toronto Public chools and Oakwood Collegiate. At an arly age he entered Toronto University, where he soon graduated with high honours nd his M.D. Degree. He interned in the Vancouver General Hospital and took a ost-graduate in Queen Elizabeth Hospital, Montreal. From there he served in the Army Medical Corps, Overseas, in War II. When war ended he began his studies in Edinburgh, Scotland, where he received his F.R.C.S. Degree. Upon his return to Canada he was appointed, as second in command, on the Surgical staff of Queen Elizabeth Hospital, Montreal. He took a private flying course and obtained his pilots' licence early n 1954. In his religious life he was a devout and honoured member of St. Clair United Church.

In December, 1954, he was stricken with virus pneumonia and confined to hospital for three months. Upon his return to duty, he served his large and demanding public beyond his strength; a relapse occurred and the end came suddenly.

The largely attended funeral service in Montreal was indicative of his popularity among professional and social friends and ex-patients alike, who made no attempt to hide their grief in the hour of bereavement. Dr. Hayward leaves to mourn his passing, his widow, Mary, daughter of Mr. and Mrs. R. Stamps, Toronto; three small sons and a daughter; his parents, Mr. and Mrs. R. H. Hayward, Toronto; a brother, Ralph Hayward, M.D., Sarnia; two sisters, Mrs. C. E. Baker (Dorothy) and Louise, Toronto, and Rev. John Hayward, Keady, Ontario.

Interment was in Mount Pleasant Cemetery, Toronto.

## Mrs. Alfred Bishop

Rebecca Seeley, the daughter of the late Mr. and Mrs. Abraham Seeley, was born at Bareneed, Newfoundland, in the year 1885. She became a teacher and taught at Bareneed, and also conducted the Sunday Church services. Later she taught at Twillingate, Nfld.

At the death of the wife of Rev. Alfred Bishop at Escott, Ontario, she took over the management of his home and the care of his three young sons.

In 1930 she was united in marriage to Rev. Alfred Bishop, and together they served at Escott, Gananoque East, Verona, Pittsburg North, Castleton, Newboro, and Dunsford, from which place he retired in 1951. Throughout the years she proved to be a faithful wife and an efficient helpmate to her husband in his ministerial work.

By reason of a stroke, Mrs. Bishop was an invalid for several years. On May 1st, 1952, she was bereaved of her husband, who had been living in retirement in Lindsay, Ontario.

Mrs. Bishop was a devout and earnest Christian, highly regarded by the people of the different Pastoral Charges where they served, as well as by many new friends made since she has resided in Lindsay.

Mrs. Bishop departed this life at Ross Memorial Hospital, Lindsay, Ontario, on Wednesday, May 18th, 1955.

Knowing that the end might come at any time, she calmly suggested arrangements for her funeral service.

Closely associated with Mrs. Bishop was her cousin, Mrs. Beatrice Baker, who came to care for her when she was invalided, and lovingly cared for Mr. Bishop throughout his trying illness, and continued the same unceasing care of Mrs. Bishop unto the end.

Mrs. Bishop is survived by a brother, Dr. W. R. Seeley, minister of the United Church at Bridgewater, N.S., and two stepsons, Alfred of Windsor, Ontario, and Frank of Kingston, Ont.

One step-son, Lloyd Bishop, while serving in the Royal Air Force during the Second World War was killed in action.

Funeral services were held at Dunsford United Church, Friday, May 20th, conducted by Rev. E. E. Pugsley, pastor of Dunsford Charge. The sermon was preached by Rev. J. G. Robeson of Lindsay, who has been an intimate friend of the family for the past twenty-five years. Rev. M. W. Holmes of Calvary Temple, Lindsay, took part in the service. Interment was made at Brockville, Ontario, Rev. Morgan Rowland officiating. J. G. R.

## Dr. Joseph W. MacQueen

Dr. Joseph Wallace MacQueen passed away in Vancouver, B.C., on May 4th, 1955, aged 87. He was born in Wellington County, Ontario, on July 1st, 1867, the youngest son of Malcolm and Elizabeth MacQueen.

He taught school in Alberta and Ontario during 1886 and 1887 and then enrolled in Trinity Medical College, Toronto. His studies there were interrupted by a severe illness. Resuming his education some seven years later, he entered Detroit College of Physicians and Surgeons, graduating as a Doctor of Dental Surgery in 1901, later taking a post-graduate course in Chicago. He practised dentistry in North Dakota, then moved to Edmonton, later to Wainwright, and thence to Calgary. Returning to Edmonton in 1922, he maintained an office until his retirement in 1945.

Dr. MacQueen was a keen student of the Bible, receiving a certificate of graduation from the Schofield Bible Institute. In St. Andrew's Presbyterian Church in Wainwright he was an elder, superintendent of the Sunday School and teacher of the Bible Class. He was a member of Grace Presbyterian Church in Calgary and of Knox United Church in Edmonton. He frequently acted as lay preacher in small communities and was active in all phases of Church work wherever he attended.

In 1951, Dr. MacQueen moved to Vancouver, where he resided until his death, which resulted from the effects of a fall.

His wife, the former Sara Alice Campbell of Harriston, Ontario, predeceased him in 1935, and a daughter Alice in 1947. He is survived by two daughters, Grace of South Burnaby, and Mary (Mrs. H. C. Bishop) of New Westminster, B.C., and a son, Louis, of North Burnaby.

Funeral services were conducted by the Rev. Thos. Murphy, D.D., of Marpole Presbyterian Church, Vancouver, who paid tribute to the life and work of Dr. MacQueen.

## Mrs. W. J. Lobb

Lillian Lobb, wife of the late Rev. W. J. Lobb, died in Edmonton at the home of her daughter Eleanor. Born in Ontario, the eldest daughter of the late Rev. J. D. Kestle of Exeter, Ont., she was gifted in art, doing work in the medium of oils, water colour, and china painting. She was also keenly interested in the Evangelistic work in the Church, and took an active part in the W.M.S. With her husband she served faithfully on various fields in the Alberta Conference. Her loyalty and zeal expressed themselves, especially in the home.

The funeral service was conducted by Rev. H. Ashford. Interment was in Mount Pleasant Cemetery, Edmonton.

## Rev. J. A. Wilson

John Alexander Wilson passed away at St. Peter's Infirmary, Hamilton, Ont., early in the morning of May 16, 1955. Born in Dufferin County in 1872, he spent his boyhood at Alliston. After the Orangeville High School he attended the Owen Sound Institute, where he won the gold medal for oratory.

After his Arts at Toronto he graduated from Knox College and was ordained in 1902, going to St. Paul's Presbyterian Church, Peterborough, as assistant. In 1904 he became minister of St. Andrew's Presbyterian, Hamilton. In spite of his fine leadership his congregation did not enter Union. Mr. Wilson then became minister of the United Church in Paris. He also served at Cayuga, Palmerston, and Stoney Creek before retiring in 1941. After that he rendered service at Olivet and Trinity in Hamilton.

Mr. Wilson was one time President of the Hamilton Ministerial Association, Chairman of the Hamilton Presbyterian Presbytery, and of the Brantford United Church Presbytery. He was also a Mason, and a great young people's and temperance leader.

He is survived by his wife, a daughter Grace (Mrs. H. Boynton Fisher) and a son, George, all of Toronto; two sisters and five grandchildren.

The funeral service was held in Ryerson Church, Hamilton, where Mr. Wilson attended until the Sunday before his passing, and where he was Honorary Chaplain of the Church Men. Rev. W. J. Preston, Chairman of the Hamilton Presbytery, assisted Rev. Arthur Organ, who paid high tribute. Six elders, who were Mr. Wilson's lads at St. Andrew's, bore their beloved friend to his grave beside his son, in Paris.

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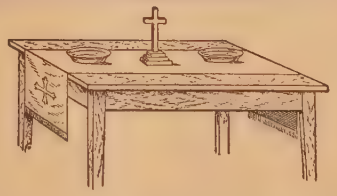

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## Mrs. W. J. Rorke

Mrs. Elizabeth Rorke of Penticton, B.C., passed away on June 4, 1955, at the age of 87, at Rest-Haven Nursing Home following an illness of three years. She was born at Wroxeter, Ont., a daughter of John and Julia White, and lived in a number of towns in Ontario prior to her marriage to William J. Rorke of Heathcote, Ontario, in 1897.

The Rorkes were early residents of the Foxwarren, Manitoba, district, and in 1913 moved to Dodsland, Sask., where Mr. Rorke was Postmaster for 30 years. Mrs. Rorke was Church organist in many places, and choir leader for a time at Dodsland.

She is survived by one son, H. O. Rorke, Penticton; three grandchildren, Jack Rorke, Mrs. O. Gillespie, and Miss Joan Rorke, all of Calgary; four great-grandchildren, and three brothers, T. H. White, Vancouver; J. N. White and J. H. White in California.

The funeral service was conducted by Rev. Ernest Rands, minister of Penticton United Church.

## Mr. Arthur John Daniels

Funeral services were held in Metropolitan Church, Victoria, B.C., April 2nd, 1955, for Mr. Arthur John Daniels, a beloved member of that congregation.

Mr. Daniels was retired dockmaster for Yarrows Shipbuilding Company, where he had worked for forty years. He came from England in 1907, and finally made his home in Victoria. He was a first class citizen, but more than that was a true Christian and for thirty years served his God and the Church as an elder and superintendent of Sunday School. He took a great delight in the work of the United Church and served on committees in Presbytery and Conference, being responsible for the mechanical arrangements for the 1954 B.C. Conference held in Metropolitan. He recently presented a beautiful Communion Set to the Church, in memory of his wife.

In September 1954, Mr. Daniels attended the Sackville Conference, and later took a long-delayed trip to England, revisiting the scenes of his boyhood.

The service was held in the Church he loved so well and served so faithfully, conducted by Dr. F. E. H. James and Rev. Wm. Buckingham. Dr. James referred to him as "a good man and full of the Holy Ghost and of Faith." Mr. Daniels was buried beside his wife in Royal Oak Burial Park.

## Mrs. J. T. Taylor

At the Toronto General Hospital on April 29th, 1955, there passed away Harriet Ellen Copeland, beloved wife of Rev. J. T. Taylor, D.D., for many years a member of our Mission staff in Central India. Since their return in 1944 after forty-five years of service, she and her husband made their home at Richmond Hill, where they took an active part in the local congregation. For some considerable time she had been in indifferent health, and she was undergoing treatment at the General Hospital when her heart failed, and she passed away.

The funeral took place from the Richmond Hill Church on May 2nd, and was conducted by Rev. C. G. Higginson, pastor of the congregation. Rev. A. B. B. Moore, D.D., Chairman of the Board of Overseas Missions, brought a message on behalf of the Board, and the Very Rev. A. A. Scott, D.D., for many years a fellow-missionary in India, gave the address.

Mrs. Taylor was a devout Christian and a true missionary. Before going to the Mission field with her husband in 1899, she trained at the Toronto Bible College, and throughout all the years of her life in India she was a true helpmeet to her husband.

To her, religion was no mere theory or philosophy of life. It was life itself. To think of God as revealed in Jesus Christ as her constant companion, was as natural to her as breathing. If she ever had any doubts, she kept them well hidden. She wasn't really interested in theoretical questions about religion. She knew Him in Whom she had believed, and was persuaded that He was able to keep that which she had committed to Him. Her religion was practical and real.

During the early years of their stay in India, Dr. and Mrs. Taylor were district missionaries, and, in the itinerating which this involved, she played an enthusiastic and important part. Later, Dr. Taylor became Principal of the Theological Seminary at Indore, and there she did a great work with the students and their wives.

During the last few months and weeks of her life she fought a losing battle against pain and disease, but she fought it with the same courage which characterized all her actions.

She is survived by her husband, Dr. J. T. Taylor, and her two sons, Andrew (Dr. A. C. Taylor of Regina) and William (Rev. Dr. W. S. Taylor, Principal of the Union College of B.C., Vancouver), and by her daughters, Margaret (Mrs. F. V. Winnett) and Eleanor (Mrs. M. D. Parmenter) of Toronto.

"She, being dead, yet speaketh."

A. A. S.

## Mrs. Richard Corrigan

"Strength and dignity are her clothing,
And she laughs at the time to come."

On March 6th, 1955, there died in Winnipeg one whom these lines from Proverbs 31 aptly characterize. She was born Jennie Morgan at Aultsville, Ontario, on September 11th, 1868. She was of the fourth generation of a United Empire Loyalist family, from whom she inherited a disposition to govern and develop her life by loyalty to inward insight and conviction rather than by response to the stimuli of outward circumstances.

In 1893 she married the Rev. Richard Corrigan, a lovable Methodist minister of Irish extraction, and for twenty-eight years shared his very fruitful ministry. Together they laboured, first of all in the Montreal Conference, at Mansonville, Que., Magog, Que., Inverness, Que., Iroquois, Ont., and Westmount, Que. Wherever they lived and worked, when the Methodist itineracy called upon them to move on they left behind them tried and true friends who cherished their memory and many of whom maintained contact with them throughout the years.

In 1911 the Corrigans transferred to the Toronto Conference and Mr. Corrigan held pastorates successively in three Toronto Churches, Woodgreen, Simpson Ave., and Centennial. Here also their ministry was fruitful in winning souls for the Kingdom and happy in the creation of lasting friendships.

After the death of her husband, Mrs. Corrigan moved to Winnipeg in 1933, where she resided in the home of her daughter, Mrs. Joseph Harris. Throughout the years of her residence here, during which she became known to a wide circle of friends as "Granny," she continued to manifest the same zest for living, the same ability to cope with any situation, the same fearless outlook on the future, and the same ability to win and hold friendships which had marked her active years as her husband's helpmeet in the ministry.

In the very midst of her normal activities she passed quickly and quietly from this life to "that time to come" which she had never feared, and to enter into which she was always ready.

Wm. C. G.

## Mrs. Mary Jeffery Faulds

Mary Jeffery, beloved wife of Rev. James Faulds, died in Kingston, Ontario, on Sunday morning, April 24th, 1955, after a prolonged illness, patiently and cheerfully borne.

Her death removes a visible link with an honoured past. She was the only child of the late Rev. T. W. Jeffery and his wife, Anna McLeod, both of whom were well-known and highly esteemed in the Central Conferences of the Methodist Church, and even beyond these denominational bounds. Her maternal grandmother, after whom she was named, Mary Lawrence Adams, was of distinguished New England stock.

Mrs. Faulds graduated from Victoria University in 1904, and before her marriage was a secretary of the Y.W.C.A. in Ottawa. In various pastorates, more especially in Arnprior, Cornwall, Sydenham, and Portsmouth, she was a whole-hearted and influential worker. While in Knox Church, Cornwell, she was elected for a year as President of the Conference Branch of the Woman's Missionary Society, in the Conference of Montreal and Ottawa. Even in later life she continued to be active in various kinds of Christian service, until developing illness prevented her.

Mrs. Faulds was a loving and understanding builder of a happy Christian home. She leaves, besides her husband, three daughters, with their husbands and children —Mrs. Gordon Sims, Chatham, Ont.; Mrs. Neil McGillis, Cornwall, Ont.; and Mrs. Douglas Thompson, Toronto, Ontario; also near kindred and many friends.

The funeral service, in Kingston, was conducted by Rev. George A. Brown, D.D., minister - emeritus of Chalmers United Church, Kingston. The interment took place in Woodlawn Cemetery, Cornwall. At the graveside service, Rev. P. C. Lewis, minister of Knox Church, Cornwall, was in charge, assisted by Rev. George Irvine and Rev. C. K. Mathewson.

## Mrs. R. J. Ross

Mrs. Mary Belle Ross, ardent worker of the Woman's Missionary Society, died in London, Ont. In failing health for over a year, she continued her work with that loyal zeal and devotion that characterized her life, until hospitalized in July.

Born near Ailsa Craig, Ont., daughter of Wesley and Belle Brownlee, she taught near Rutherford, marrying Rev. R. J. Ross in 1910. They served the Presbyterian Church, other pastoral charges being at Baltimore and Auburn. In 1921 they moved to Round Lake, Sask., Mr. Ross as Principal of the Indian Residential School under the W. following Dr. H. MacKay. Mrs. Ross Senior teacher, giving leadership in Su School, C.G.I.T. and Girls' Choir. U her guidance several pupils went o higher learning as nurses and teacher

Succeeded in 1938 by Rev. and Ruston, they returned to Ontario, tinuing to serve at Moraviantown unti sudden death of Mr. Ross in 1941. wife became Matron at Portage la P Residential School. Teaching posts we Walpole Island, Deseronto, Muncey, finally two most successful years at M iantown again, influencing many lives. over thirty years she strived for conditions for the Indian people.

To know Mrs. Ross was a joy, th it revealed sacrifice in the buildin character. Every task was done thorou energy and time never being spared. served her Master faithfully.

The funeral service was conducte Rev. Anne Graham, London, assiste Rev. Elgie Joblin, Muncey, and Rev. Graham, Moraviantown. Interment w Carlisle Cemetery.

## Mrs. George Jones

The death occurred at the home friend in Lion's Head, Ontario, on 18, 1955, of Mrs. George Jones, for of Brooklin, Ont. The former Maude Shantz was born near Walkerton, On and began training for a nurse but t to school teaching in many schools thr out Ontario. After her marriage, she s in Brooklin, where she was widely k for her work in the Brooklin Wo Missionary Society and Brooklin U Church. For many years she was Libr at Brooklin Public Library.

She came from a missionary famil cousin, Miss Emma Hostetler, was a sionary in Africa until her death, a step-brother, William Shantz, was on Mission Field in China for 35 years.

Her active life was slowed dow failing eyesight, and after an operatio 1948, she was forced to give up ma her favourite activities.

Mrs. Jones was predeceased by husband, a sister, and four step-bro She is survived by a daughter, Myrle Murray Wilson), Port Perry; a g daughter; and a brother, George, Chauvin, Alberta.

## Rev. Robert Hughes

Rev. Robert Hughes, 85, passed aw Vancouver, B.C., on Sunday, June 12, His entire ministry was spent in B Columbia, and his death removes a tinctive and well-loved personality. He born in Australia, educated in Lo where his mind was stirred and his spi life quickened by the ministry of Rev. Price Hughes. He came to Canada in studied at Victoria, Toronto, and came at the turn of the century.

His dynamic and colourful gifts of le ship won wide influence in pastorat Dawson City, Cranbrook, Kerrisdale, couver, Esquimalt, Victoria, Kaslo, White Rock. He retired because of def hearing, and for thirty years lived in silence. During this period he became master at Ocean Park, where his pe contacts became a power for good t entire community.

He preached with the warmth of leyan Methodism in all sorts of places, corners, bar-rooms, bunkhouses, on board, and on a recent memorable oc to a roomful of doctors gathered aroun bedside to study the malady which sitated the amputation of both his Despite his handicaps he took keen in in current events, and expressed forth opinions in many periodicals under the name "Exeter Hall." Last January magazine section of a leading daily lished a striking article entitled "Fre to Die."

His artist soul found expression in flowers he tended, the Church ground landscaped, and the English styling o Churches he equipped.

He was twice married, and is survive his adopted daughter Nona, and her little daughters. Funeral services were ducted in New Westminster by two personal friends, Dr. W. B. Willan Rev. Frank Hardy. Rev. Thos. Key represented Westminster Presbytery.

F. W.

## In Memoriam

BURGESS—At Toronto, Private Pat Pavilion, Toronto General Hospital Sunday, May 1st, 1955, Edward L Burgess, in his 77th year, beloved hus of Gertrude Jacob, and father of Ruth J. P. Hatfield) of Montreal, and Do Ottawa. Funeral service was held in Bracebridge United Church. Interme Bracebridge, Ontario.

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It is the concept that giving is not a payment for services rendered, but an opportunity for grace to the giver. It is not, "I will give to the deserving," but, rather, "I will give so that I may live."

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## Pulpit Vacancies

Laurel pastoral charge, Dufferin - Peel Presbytery, pulpit is vacant. Interested ministers write Vince Walker, Laurel, Ont.

West Howe Sound, four-point pastoral charge, will be vacant Sept. 1st. Interested ministers please write George A. Marsden, R. R. 1, Gibsons, B.C.

The Millbrook - Cavan Pastoral Charge (two-point) in the Peterborough Presbytery became vacant June 30th. Interested ministers please write Secretary Pastoral Relations Committee, Mrs. J. McKnight, Millbrook, Ontario.

Lacolle-Clarenceville, three-point charge, will be vacant Sept. 15, 1955. Interested ministers please write Mrs. J. Lawrence Van Vliet, Lacolle, Que.

John Street United, one point pastoral charge, Algoma Presbytery, becomes vacant Sept. 1st. Interested ministers write Ronald Mann, 411 McDonald Avenue, Sault Ste. Marie, Ontario.

Granby Pastoral Charge, Montreal Presbytery, will become vacant August 31st. Ministers interested are invited to communicate with A. W. Robinson, 144 Denison Avenue, Granby, Quebec.

Chalmers United Church, Woodstock, Ont., pulpit will become vacant Sept. 1st, 1955. Interested ministers write George Simmons, 643 Vincent St., Woodstock, Ont.

Colborne (Ont.) United Church, Cobourg Presbytery, will be vacant September 1st. Interested ministers please write to Mr. William May, Colborne, Ontario.

Vankleek Hill Pastoral Charge will be vacant September 1st, 1955. Interested ministers, please write—Mr. E. V. Durant, Box, 212, Vankleek Hill, Ontario.

Yellow Grass and McTaggart Charge, Weyburn Presbytery, will be vacant August 30th. Ministers interested write Mr. A. E. Hill, Yellow Grass, Sask.

The Fingal-Iona Pastoral Charge, Southwestern Ontario, is vacant due to the retirement of the minister. Ministers interested please contact E. M. Carroll, Iona Station, Ontario.

Any minister, retired or otherwise, wishing to serve a two-point charge in British Columbia's Fraser Valley, beginning Sept. 1 for the remainder of the pastoral year, please contact Mr. John A. McTaggart, Box 492, Langley, B.C.

Hamiota - Oakner two - point pastoral charge is vacant. Interested ministers write Secretary Hamiota United Church, Hamiota, Manitoba.

The Pulpit of the Norval Charge is vacant for Sept. 1st, 1955. Any ministers interested please write Herbert Bullock, Box 38, Glen Williams, Ontario.

Minister required for a six-point charge eight miles from Hamilton. There is an assistant minister. Interested ministers please write Leslie Thomas, R. R. 1, Stoney Creek, Ontario.

## Ministers' Addresses

Rev. A. L. Borland, 1473 Wilson Ave., Downsview, Ontario.

Rev. E. E. Pugsley, 282 Lauder Avenue, Toronto, Ontario. Phone OL. 6495.

Rev. Garland G. Burton, 511 Grosvenor St., London, Ont.

## Stop!

Miss Dorothy Kilpatrick has cabled asking that donations of Christmas Cards please stop! The customs duty is prohibitive. She has also received all the *Reader's Digests* she can use.

## Births

ROSS—Born to F/L the Rev. and Mrs. Phil Ross, RCAF Station, Trenton, Ontario, a son, Robert Dale, June 24, 1955.

PARR—Rev. Donald H. and Mrs. Parr (formerly Ruth Thomas), Empress, Alberta, are happy to announce the birth of a daughter, Catherine Ruth, June 16, 1955.

MADDEN—Born to Rev. Ewart and Mrs. Madden (nee Beatrice McBain), on June 25, 1955, in Ross Memorial Hospital, Lindsay, Ontario, a son, Allen Ewart, a brother for Johnnie, Teddie and Carolyn.

**Kasota Kamp Kollege,** Alberta Y.P.U. Camp is held annually at Sylvan Lake, with the programme designed particularly for youths 17 - 25. A two-week Camp is being held this year, August 13th-28th. A week-end provincial rally August 26th-28th.

Information may be obtained from Mrs. Derwyn Whitbread, 8712 - 106 Avenue, Edmonton, Alberta.

**The Duval (Sask.) Church** had a new Hammond Organ dedicated, the gift of Mrs. Margaret McKenzie, in memory of her husband, the late Mr. John McKenzie. Mr. A. E. Cross, St. Andrew's College, Saskatoon, officiated.

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Bellrock Church, Verona, Ont. Charge
Wiarton, Ont.
Piccadilly Church, Godfrey (Verona), Ont., Charge
Sebright, Ont.
Abbey, Sask.
Woodroffe Church, Ottawa
Island Brook Church, Cookshi Que., Charge
Lowville, Ont.
Claresholm, Alta.
Sherwood Church, Grand Coul Sask., Charge
Clinton Church, Ashcroft, B.C Charge

**Calvary Church, Montreal, Que.,** Rev. Walter J. Spence, minister, experimented with an Old - fashioned Gospel Service in the evening with old favourite hymns, and hearty congregational singing. The sermons were advertised "warm, evangelical, down-to-ea preaching." The attendance alm doubled, from the first Sun which in itself was a large gregation.

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ST. ANDREW'S United Church in Sydney requires an Associate Pastor to be Youth Director of the congregation. Youth work is now well organized, and a good hall to work in. Committee would consider a layman qualified for this type of work. Interested ministers or laymen, write to D. G. Hill, 32 Tain St., Sydney, N.S.

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YOUNG woman of Christian conviction with desire to serve The United Church of Canada in Manitoba and Northwestern Ontario, as Associate Secretary of Christian Education. Must have an interest in and some knowledge of Christian Education, a willingness to learn, to travel, to work with committees, and to share responsibility for office administration. Please reply, stating qualifications, academic and other; age, salary expected, to Personnel Committee, 441 Somerset Building, 294 Portage Avenue, Winnipeg 1, Man.

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### ORGANISTS AND CHOIR LEADERS WANTED

ORGANIST - CHOIR LEADER for Port Hope United Church, duties to commence middle of September. Three-manual Casavant Organ; junior and senior choirs. Reply, giving experience, references, salary expected, to A. E. Fulford, 20 Bedford St., Port Hope, Ont.

ORGANIST - CHOIRMASTER wanted for Holy Trinity Church (Anglican), Edmonton, Alberta. Should be interested in boys, girls and senior choirs. Two-manual Casavant. Address — Churchwardens, 8324 101 Street, Edmonton, Alta.

ORGANIST and Choir Leader for choir of 25 voices. Direct inquiries or applications to W. A. Woodburn, United Church, Acton, Ont.

ORGANIST and Choir Leader for Chalmers United Church, Dennis and Guestville Avenues—Toronto 9 — duties to commence Sept. 11, 1955. Apply by letter stating experience, salary required, etc., to Chairman, Music Committee, 181 Strathnairn Ave., Toronto 9.

CHOIR Leader and Organist wanted for Chalmers United Church, Guelph, Ont. Excellent three-manual Casavant Organ. Good teaching opportunities. Duties to commence Sept. 1st. State experience and salary expected. Apply D. E. Kennedy, 88 Speedvale Ave. W., Guelph, Ontario.

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*Publishing House Notes*

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